

H. Eccl.

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SIX LETTERS *H. Eccl*
ON *698^m*
FOX'S ACTS AND MONUMENTS,
ADDRESSED TO THE EDITOR OF THE BRITISH MAGAZINE,
AND
RE-PRINTED FROM THAT WORK
WITH
NOTES AND ADDITIONS.

BY THE REV. S. R. MAITLAND.

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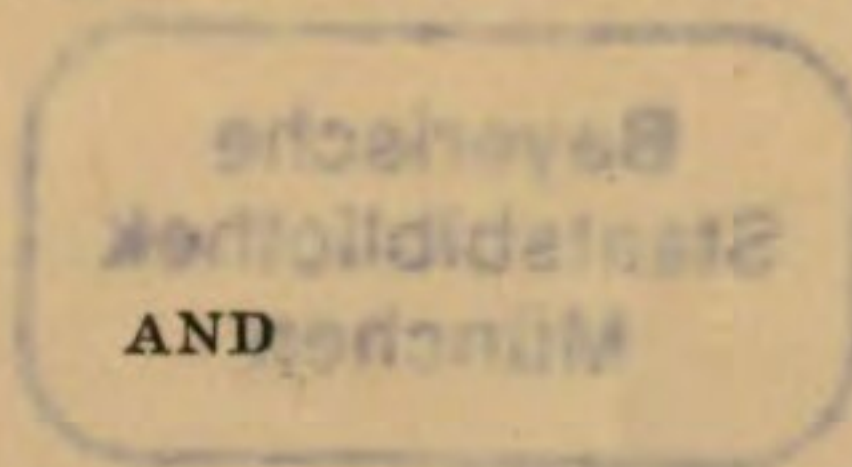
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Maitland

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T. JEW, GLOUCESTER;
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WESTGATE STREET.

PREFACE.

THE course pursued by the parties concerned in the new edition of Fox's Acts and Monuments, requires that I should reprint, in a collected form, the letters which I have published in the British Magazine, in order to meet the question respecting the real value of their work in the shape in which they have seen fit to place it, or to allow it to stand, before the public.

So far are they from admitting that they have failed to perform all that the prospectus engaged for, and all that reasonable persons could expect, either with or without any particular pledges—so far are they from acknowledging, though they have not ventured to deny, any one error which I have pointed out, that the most recent language of the publishers (their letter in the British Magazine, dated the 22nd Sept., that is, nearly a month after the fourth of these letters was published) insinuates

disbelief of all. They are only brought so far as to say that they “fear” (and therefore doubt) whether some mistakes may not have been “left uncorrected.” They *still* affect the querulous tone of injured persons who while quite unexceptionably and creditably performing their engagements with their Subscribers and the public, are attacked unreasonably, and from ‘personal dislike,’ not to their edition, but to the work which they edit.

How many persons they will convince of this, and how they can believe it themselves, I do not know ; but when they suggest the probability of finding an equal number of mistakes in “any other work of a similar class,” I feel bound to meet, and attempt to fix, what I apprehend to be a mere random assertion of that which happens to be convenient and plausible, (for I do not believe it to be a deliberate attempt to impose on the presumed ignorance of their subscribers by a false and dishonest pretence,) with a plain and public request that they will explain what they mean by works of “a similar class,” and name some one or more as authority for their suggestion.

I think it is reasonable to ask this question ; but I do not know that I should have felt it necessary to take so much notice of the statements of the publishers, though they seem to me to go far beyond the bounds of respectable advertising, and what custom has in some degree sanctioned as the legitimate puffing of one’s wares,—at least I should not

have thought it necessary to notice it by putting together what I have said with particular reference to the new edition, before I proceed, as I hope to do, in the British Magazine, to offer some remarks on the work of Fox itself,—were it not for the entire silence of the gentlemen who came forward after a volume had been published, openly to avow that they were “concerned in requesting Messrs. Seeley and Burnside to bring out a new edition of Foxe’s Acts and Monuments;” and who then vouched to the public that by the volume then already issued, the publishers had “commenced the undertaking in a manner *truly worthy* of that admirable work.” They stated that they made this declaration in order to promote “a more extended circulation of the *improved* edition.” They represented it as presenting “the only *complete* impression of Foxe’s text, having been *carefully collated* with the best edition”—they pledged themselves that the publishers “spared *no pains or expense* in securing the *most able assistance*,” and for “the *certainty* that the book will be the *best* edition of Foxe ever seen.”

This letter which they published in the Record of the 16th of January, was reprinted by the publishers several months afterwards, as part of a reply to strictures on the volume which it so highly commended. One cannot suppose this to have been done without the consent of the writers, yet I do not know that they have withdrawn or qualified one single word,—true or not, it stands just as it did,—

can they mean us to understand that they are prepared to repeat word for word what they have said?

I think I have a right to put this question, merely on the ground that I am one of the public for whom the prospectus, and the letter in the Record, were written ; but as the publishers in default of any real ground of defence, endeavour (as persons so circumstanced very commonly do) to make one of a personal nature out of my prejudices and dislikes, and the animus which has set me to work, I think it right to say a few words on the circumstances which have involved me in the controversy.

The appendix to the Christian Observer for the year 1835, contained a letter under the signature of "Arnauld de Bonneville," (written I know not by whom, but certainly by some person of great reading and research,) on the "Origin and tenets of the Valdesi or Vaudois." In a note on this letter, the Editor said, "we have not the necessary information to decide between our learned correspondent and the writers whom he censures ; nor do we distinctly gather the bearings of some portions of his papers." This was no doubt true ; and considering the kind and degree of information required for the purpose, neither wonderful nor discreditable. That he did not understand that first letter, or the subject of which it treated, or even the authorities to which it referred, will be easily believed ; but, when the second letter, under the signature of A. D. B. appeared in the number for February, 1836, he seems

to have gathered so much light as led him to suspect that the subject was not in the way to be treated in accordance with the popular cant about the Vaudois, and he thought fit to add some remarks of his own. They begin with an affectation of knowledge still more absurd than the disavowal contained in his first note, "We have not the *minute* historical acquaintance with Waldensian annals requisite to answer at *the moment* the question of our learned correspondent." Certainly not—his learned correspondent, after stating that he had no wish to misrepresent the Waldenses while opposing the popular view (which he was certainly doing with much labour and specific reference) had added "but this is the question, Have we been imposed upon?" Of course the editor was so far from being able to answer the question either "at the moment," or in a month—so far from having "the minute historical acquaintance" requisite to answer it at all—that when, some months after, he came to shew his own learning on the subject, an ambiguous expression of his oracle Fox made him mistake our English historian, Roger Hoveden, for an Albigensian martyr.* Why could he not say

* Fox says, "Moreover, in the reign of King Henry, about A. D. 1178, I find in the story of Roger Hoveden and others, that in the city of Toulouse there was a great multitude of men and women whom the Pope's commissioners . . . did persecute and condemn for heretics." ii. 262. The editor evidently understood Fox to mean a story, not written by, but of and concerning, Roger Hoveden, and says, "In introducing the story of the Wal-

(if he thought it necessary to say anything) that he had not studied the subject, without this affectation, which was obviously meant to lead, or at least to allow, the reader to believe that he was well acquainted with the matter in general, though not able to speak to a *minute* point just “at the moment” when suddenly and unexpectedly called upon. It is by this mode of insinuation and pretence that something very little better than literary imposture is carried on, and it ought to be openly resisted. It is a mischievous thing; not more comical or contemptible in one point of view, than it is grievous and terrible in another. It is the string by which the blind lead the blind, the forged stamp which gives currency to all sorts of trash, the trick by which ignorance bears rule and dictates. It is the worst enemy of truth and learning, which it is constantly at work to counterfeit, to perplex, and to confound; and it has attained such power in this age—there is among the infinity of anonymous writing, compiling, concocting, editing, and criticising, so much pretence (if I may make a word which will better express what I mean, so much

denses, in his first volume (p. 260) and alluding to Hoveden and others in the city of Thoulouse, whom the popish party ‘did persecute.’” *Chris. Obs. July, p. 408.* From such a mistake as this, it would seem as if the Waldensian were not the only annals with which the editor had not a very minute historical acquaintance. Had it ever occurred to him to enquire where Hume and Rapin got their materials, or did he think that they wrote their histories out of their own heads?

ultracrepidizing) that, if it be not fairly met and resisted by some plain enquiry into the real nature and grounds of men's pretensions, there is too much reason to fear that (at least on all subjects where popular feeling can be excited) truth may be out-faced by ignorance and falsehood.

When the third letter of A. D. B. was published in the *Christian Observer* for June, the editor announced his intention to "break off" what he called "*minute* discussion about early Waldensian *dates*;" but he was not satisfied to prevent and misrepresent the discussion, without adding more than four pages of his own in very small type, containing a variety of matter, for which his chief authority seemed to be Fox's Acts and Monuments.

I had taken no part in the controversy, but as my name and what I have written respecting the Waldenses had been repeatedly mentioned, I not only felt that I had a right to do so, but that when the editor was stopping the discussion of an important subject, under the frivolous pretence that it was a minute discussion about early dates—when he was writing of what he so obviously did not understand, and setting up Fox's authority to efface any impression that might have been made by the statements of a really learned writer—when with the reckless boldness of ignorance he was vouching for the fact that Fox had made a "*laborious examination* of testimony when the facts were comparatively recent"—when he was going on at this rate,

it seemed necessary to offer some remarks tending to shew the real value, or rather the entire worthlessness, of Fox's authority on the subject. This I did in a small pamphlet entitled "A Review of Fox the Martyrologist's History of the Waldenses," to which as far as I know the editor of the Christian Observer has not made any reply.

My reason for here referring to that pamphlet is this;—on the same 1st July, 1836, on which the four pages of the Editor which gave rise to it appeared, there came out also (stitched up with the British Magazine and I believe with other periodicals) a Prospectus of the new edition of Fox's work. As I here subjoin it, I need only say (as I said in the pamphlet) that I was led by its high tone to suppose that it would be at least useless, perhaps hardly fair, to enter on a criticism of Fox's history of the Waldenses, while an editor of whom I had never heard, and of whose competency I had no reason to doubt, was employed with able assistants in correcting it. I waited therefore until a volume was published, by which I found to my great surprise, that instead of being removed, the mistakes of Fox, were to be perpetuated and increased by the new edition. I therefore printed the pamphlet; and, though my immediate object was not to criticise the new edition, and I did in fact say very little about it, yet the hints which I gave, and the instances which I specified, might have been sufficient to make any editor or publisher look about him. The pam-

phlet was shewn without my knowledge, and the mistakes which it noticed (and I believe some others) were pointed out to the publishers long enough before the publication of the succeeding volume, to have permitted of some acknowledgement or correction; but that volume came out with only one single *erratum*, which, while it seemed to acknowledge the principle and duty of noticing and correcting errors, naturally implied that it was the only one worthy of correction which had been observed in the preceding volume. Was not the personification of *Cadomus*, or the metamorphosis of *Minerius*, worth mentioning?

The reader may naturally suppose that when I saw the errors which I was thus led to observe respecting the Waldenses, I was curious to look at some other parts. In cursorily turning over the pages, mistakes perpetually shewed themselves; and when it appeared by the second-published volume that the work was to be carried on in that way, and with no acknowledgement of errors, or one merely delusory, I felt it right to seek some public channel through which to draw attention to the subject. I found one in the *British Magazine*; in which, also, as I seem to be required to account for the 'personal dislike' of Fox's work (of which according to the statements of the publishers I have been 'convicted') I hope to offer some remarks on the style and spirit of the work which may justify what I have no desire to deny or even to conceal.

In the mean time, I repeat, that as the only species of defence offered for the new edition is that the errors are few, and that the charges are frivolous, I think it right to reprint in a collected form what is at present scattered through six numbers of the *British Magazine*. The letters are reprinted verbatim : at least I have not intentionally changed any word but one, which, by some mistake of mine or the printer, made me to say what I never thought of saying, and gave a tone to the sentence which might be justly considered offensive. As, however, I do not know that it has been observed by anybody but myself, it is not worth while to specify it. I am not aware of any alteration of more importance than the correction of one or two references, and the addition of a few which had been accidentally omitted. Whatever other matter is added in note, or parts of notes, is distinguished by being included in [brackets]. I have also added such documents as may tend to render the matter more intelligible to those who have not seen it in the *British Magazine*. The Prospectus and Letter referred to, are as follows ;

“ DEDICATED, BY PERMISSION, TO HIS MAJESTY,
FOX’S BOOK OF MARTYRS.

172, FLEET STREET, JUNE 25, 1836.

R. B. SEELEY and W. BURNSIDE beg leave respectfully to announce that they are making arrangements for the publication of a new and complete Edition of

THE ACTS AND MONUMENTS OF JOHN FOX:

And it will be their object, in pursuit of which no pains or expense will be

spared, to render this Edition the most perfect that has yet appeared. The various Editions will be collated; the latest corrections of the Author introduced; while the errors which have crept into the copies published after his decease will be removed.

They are happy to be able to state that they are enabled to calculate on the most important assistance, in the facilities offered by Public Libraries, and also in the access given to the best copies of the work which are known to be extant in the hands of private individuals.

High as is the character which he deservedly maintains for veracity and correctness, still Fox has not been without assailants. The Publishers are therefore gratified to be able to announce that the present Edition will be prefaced by a full Vindication of the pious Martyrologist from these various attacks. That duty has been undertaken by

THE REV. GEORGE TOWNSEND, M.A.

PREBENDARY OF DURHAM; AND VICAR OF NORTHALLERTON, YORKSHIRE.

The general superintendence of the work, and its accurate and faithful performance, will be undertaken, with the aid of experienced Assistants, by

THE REV. STEPHEN REED CATTLEY, M.A.

OF QUEEN'S COLLEGE, CAMBRIDGE, RECTOR OF BAGTHORP, NORFOLK;
AND DOMESTIC CHAPLAIN TO LORD SCARBOROUGH.

The most interesting of the curious Wood Engravings, executed under Fox's superintendence, and containing Portraits of the leading Martyrs of his day, will be carefully copied. A Memoir of the Martyrologist himself will also be appended; together with the best Portrait that can be obtained.

The whole work, including Mr. TOWNSEND'S Prefatory DISSERTATION, the Appendices, Indexes, &c., will be comprised in Eight very large volumes, demy octavo, of good type and paper, containing, in the whole, above *five thousand pages*. But it is the earnest desire of the Publishers that the present Edition should be not only a most *complete*, but also an extremely *cheap* work. Therefore, though each volume will extend to between six and seven hundred pages, the price to Subscribers will be only Ten Shillings and Sixpence, neatly done up in cloth. An advance to Non-subscribers will obviously be necessary, but those who now give in their names may rely upon the entire work being completed for the stipulated sum of FOUR GUINEAS.

It is proposed to deliver the volumes, to Subscribers only, as they come from the press, which, it is hoped, will be at the rate of one every second month; commencing at a very early period.

Communications and suggestions relating to the Work, and also the Names of Subscribers will be thankfully received by the Publishers, at No. 172, Fleet

Street; or by Messrs. L. and G. SEELEY, 169, Fleet Street. A List of the Subscribers will be appended to the Work.

The Publishers are happy to inform the public that

HIS MAJESTY

has been graciously pleased to permit this new edition to be inscribed to himself; and, to more than four hundred names, appended to last month's advertisement, they have now to add the following list of additional Subscribers.—" &c.

TO THE EDITOR OF "THE RECORD."

"SIR,—Having been concerned in requesting Messrs. Seeley and Burnside to bring out a new edition of FOXE'S ACTS AND MONUMENTS, and they having commenced the undertaking in a manner truly worthy of that admirable work, we feel called upon to state the case to the various friends of the principles of the Reformation, so as to conduce, we trust, to the more extended circulation of this improved edition.

"When we consider the high character of the work for accuracy of detail; its full exhibition of the Gospel in all its holy and triumphant efficacy; the bulwark it has proved to our Protestant faith; its peculiar seasonableness to meet all the fresh dangers from Popery in the present times; and its intrinsic value, as forming a sound standard of Reformation divinity, we feel it an exercise of christian responsibility to call the public attention to it. We might further adduce the imprimatur of our own Church, by her act of convocation appending it to all the ecclesiastical establishments in the land, as giving to Foxe's work an additional claim of regard.

"The merits of this edition may be briefly enumerated. It may be said to present the only complete impression of Foxe's text; having been carefully collated with the best edition, and combining the valuable matter (afterwards suppressed) in the early copies of unique rarity (and which have been kindly lent from public libraries for the express use of the editor), with the latest corrections of the Martyrologist. A Memoir, drawn from the most authentic sources, will be prefixed to the work, together with a dissertation upon the main principles and facts involved, from the pen of Mr. Prebendary Townsend, whose ability to do justice to the subject will not be questioned. The whole work, with the principal engravings beautifully executed, is given at as low a price as possible; such, indeed, as will scarcely, if at all, save the publishers from actual loss, even after the sale of the whole impression.

"One clergyman has stated his determination to take two copies; one for his own use, the other to lend in successive volumes throughout his parish, and

ultimately to place in his parochial library. A consideration, also, of the younger clergy, and of our beloved Irish brethren (for whose use the book is especially suited, and yet whose circumstances too often must preclude them from the purchase), will suggest valuable channels for distribution to the more wealthy Christians. The sound principles of the Protestant Reformation would be effectually disseminated through this medium.

“The list of more than sixteen hundred names, collected within the short space of eight months, affords a satisfactory encouragement to this important undertaking. At the same time, it is highly desirable at once to circulate the whole impression of two thousand copies; and as many of our largest spheres have furnished but a scanty number of subscribers, we hope to stand excused for recommending the matter to the early and cordial support of those who love the Lord Jesus Christ in sincerity. We have the best evidence that the publishers were guided by no selfish motives in undertaking the work, and that they have spared no pains or expense in securing the most able assistance for the prosecution of it. We feel, therefore, that the manner in which they have done their part, as well as the certainty that the book will be the best edition of FOXE ever seen, and one of the cheapest publications ever produced, may be fairly adduced as reasons for recommending the undecided at once to enrol their names in the list of subscribers.

“JOSIAH PRATT,
“EDWARD BICKERSTETH,
“CHARLES BRIDGES.”

LETTERS, &c.

LETTER I.

MY DEAR SIR,

In your notice of some remarks which I lately published on Fox's History of the Waldenses, you suggested that I might, perhaps, be led to enter further into the question respecting the value of the Acts and Monuments generally. At that time I was really so far from having formed any such resolution, that I was under a full expectation that the next volume which should appear would render such a step unnecessary. Another volume, however, has been published, which, as far as I see, corrects only one error in the former; while "the Editor avails himself of this opportunity of acknowledging, with respectful thanks, the many gratifying communications and valuable suggestions with which he has been favoured" relating to it. I did not expect that the second published volume would contain a full list and correction of all the errors which I had observed in the first; but I did expect to find something in the way of apology and emendation—some notice of some, at least, of the grosser mistakes, either carelessly reprinted, or ignorantly added to the accumulation contained in the old edition, which has been chosen as the basis of the new one. As, however, nothing like this has been done, or appears to be in contemplation by those who are responsible—as, on the contrary the Editor

appears to be quite satisfied, and to suppose that everybody else is so too—it seems to me to be (if I may borrow the language of the gentlemen who so earnestly recommended the work in a newspaper) an “exercise of Christian responsibility to call the public attention to it.” I feel it due to myself to give some explanation of what I have already said respecting a work so warmly eulogized by men so respectable. It is due to the subscribers, many of whom, it may be presumed, rely on the prospectus, and believe that “no pains or expense” have been “spared to render this edition the most perfect that has yet appeared,” without having the means of judging for themselves. It is due to the literary character of our country, which is disgraced by now reprinting what it is hard to account for, even in Fox’s time, with all allowance for careless printing since. It is due also, I hope and believe, to many most sincere and zealous protestants among the subscribers, to ask them whether they have fully considered what they are doing in supporting the republication of a work which is, to say the least, characterized by (I would not wish to believe that by any it is prized for) the strain of bitter invective which runs through it—whether supposing that they could hope for success, they would be satisfied to maintain protestantism as a mere party question by declamation and abuse, railing and scoffing, and a species of banter often coarse and sometimes profane—and whether they wish to disseminate and to give their sanction to those views of church discipline which Fox had adopted, and which it is the tendency of his work to maintain? Above all, it is due to the cause of truth, which, in whatever form, whether doctrinal or historical, is indeed the cause of God; and which (whatever a lamentable expediency may suggest or defend) cannot be violated without offence to Him.

But I believe that a little illustration will supersede the necessity of any apology. If Fox’s Acts and Monuments

are to be drawn from their obscurity, urged into circulation, and made a popular book, it behoves us maturely to consider three things:—

I. Whether the authorities on which Fox relied were worthy of credit; and the documents which he transcribed, authentic and genuine.

II. Whether Fox, in his use of those authorities and documents, did justice to them.

III. Whether this new edition, in which we may presume that Fox will henceforth be generally read, does justice to him.

Do not be alarmed at this formal proposition of the subject. I am quite aware that to discuss these questions fully would require a pretty large volume; but still I say that they are questions which should be very deeply considered. I have mentioned them in the order in which they naturally suggest themselves, and which is indeed the order of their intrinsic importance; but since, in the desultory remarks which I hope to offer, they cannot be kept entirely distinct, it will render the discussion more intelligible, and perhaps more useful, if I reverse that order, and begin with what relates to the present edition.

There are cases in which it is proposed to publish a *fac simile* of a document or a book, and for that purpose to reprint all its verbal, and even literal, errors; but this is not one of them. On the contrary, the second volume (the first published) is prefaced by a statement that, “for the convenience of general readers,” not only “modern orthography is introduced,” but also “grammatical errors” are corrected, and some other variations, which are specified, are made. But it must be understood that the Editor’s idea of correcting the orthography does not appear to extend much beyond the omission of a final *e*, the turning a final *ie* into *y*, or an *u* into a *v*, and similar petty changes. The general reader,

however, for whose convenience the alterations are made, will probably know no more of Archbishop Lanfranc's origin by being told that he was "Abbot of Cadomonency" ii. 109, than if "Cadomonencie" had remained unaltered. It would have been much more for his convenience to have been told that the word was a barbarism somehow made out of *Cadomensis*, a word signifying something of or belonging to the town of *Caen* in Normandy, and therefore applicable to Lanfranc's monastery of St. Stephen. But how much soever there may be about the place, I do not believe that the word *Caen* occurs in the second volume. We read of *Cardoyne* 692, *Cadane* or *Cardoyne* 693, *Cadonum* 138, 139, *Cadomus* 239; but many a general reader who may know the Norman town well, would never dream that he was reading about it. In fact, the Editor himself so little suspected it, that in the latter place he has turned *Cadomus* into a person, and put a note to tell the reader that he was the king's confidant.* Again, suppose that, instead of modernizing, and still further barbarizing, the Bishop of "*Eduen*" into "*Edven*," (under which name he appears repeatedly between p. 613 and 639,) he had told the general reader that it was Fox's way to abbreviate Latin names which he did not know how, or was too careless, to translate—or suppose that even, without any such notice, he had quietly changed it into *Autun*, (saying nothing about the ancient *Ædvi* or their country) would it not have been more for that general reader's convenience? These are only instances from an almost innumerable multitude.

* Fox's words "when we came to Cadomus first to the King's speech," are certainly a very awkward translation of "Cum igitur apud Cadomum primo jam dicto Regis Angliæ colloquio frueremur," (Bar. an. 1168. n. xxiii. ;) but where did the editor ever hear of such a phrase as "first to the king's speech" being used to convey the idea of "a confidant"?

But in fact, to talk of giving “modern orthography” for the “convenience of general readers,” while the Latin names of persons and places are left—and left so as not only to be unintelligible to general readers, but (from their barbarous corruption) scarcely cognizable by those who are familiar with them, is in the highest degree absurd. It is indeed worth while just to notice one of the causes which has led to the strange state in which they appear. Were it not for a single instance, I should suppose that some of the earlier editions of Fox must have been left entirely, (as I do still suppose that they were, in a great measure,) at the mercy of the printer, without any oversight of an editor, or even a corrector of the press.* In consequence, many errors crept in, and not a few were occasioned by the inversion of the letters *n* and *u*.† It is obviously inconvenient that those letters should be interchanged; but the old mode of spelling has rendered the mischief much more extensive. The *u*, in Fox, represents both *u* and *v*; and, therefore, we often find

* The case to which I allude is this: at p. 149 of vol. ii. we read of the Council of *Bayonne*, a place where I believe no council ever was held, and which is far enough from the place really meant. On turning to the corresponding part in the edition of 1583, which the Editor professes to follow, we find (p. 186) the council called *Baron* in the text and *Baronense* in the margin, which is so much better, as it approximates nearer to *Barense*, the place intended being *Bari*, in Italy. But if we look (as the Editor seems to have done) at the edition of 1596, we find *Baion* in the text and *Baionense* in the margin. I should have supposed the *i* to be a misprint for an *r*, were it not that the word in the margin is divided *Bai-onense*, which looks as if that word was intended (for I think no printer would have divided the other at that place) by some corrector who could not find any such word as *Baronensis*, and did not know that it was as naturally derived, and by the same canon, from *Barense*, as *Cadomonencie*, from *Cadomense*. This is very slight, but I mention it as the only circumstance which, in cursory inspection, has led me to suspect anything like intentional emendation of the text.

† Thus, in the second volume, *Audegavensis*, p. 791; *Andomar*, 809; *King Endo*, 34; *Gaudavo*, 755; *Landensis*, 705; *Misuensis*, 780; *Belnac-en*, 595.

an *n* interchanged with a *v*, as well as with a *u*.^{*} Besides this, the Editor's idea of modernizing includes (as in the case of "Bishop Edven") the turning of many *u*'s into *v*'s. In some cases, indeed, he found this already done by compositors or correctors, who were probably startled at words which they met with, and who exercised their powers of conjectural criticism with more ingenuity than success. *Juuauensis*, though correct, is certainly an odd looking word; and a printer might be forgiven for altering what he might suppose to be an *n* that had been turned. This is accordingly done in the edition of 1583, and followed by the editor, ii. 485, who also gives *Juvanensis*, ii. 475, where the old edition is correct.† As the Editor was unfortunate in telling us where one Archbishop of Canterbury came from, so, by this modernizing, he almost conceals the place which another went to—he tells us, that he was made "Bishop of *Porvensis*" ii. 720—that is, Bishop of Porto, *Episcopus Portuensis*; but the *t* is lost in the old edition, and the imperfect word is modernized in the new one. *Laudunen* had, in the old edition, become corrupted into *Landuiren*; and the modernization makes it *Landviren*, ii. 595. King *Ina*, as we generally call him, but, as Fox more Saxonically called him, *Ine*, had the misfortune to get the middle letter of his name turned in the old edition, and is now introduced as King *Ive*. ii. 7, 89.

But it would be tedious, as it is unnecessary, to point out single instances; instead of this, I will give a wholesale specimen, both as it stands in the edition of 1583, and in the

* Avicen, 595; Calve, 70, 808; Lemonice, 318; and Lemonicen, 595; Lexonice, 595; Prevest, 692; Radenico, 193; Ternisium, 479.

† By correct, of course I only mean rightly spelt; for where it is wrongly spelt, that is not the worst of it. What can be more absurd than to talk of consulting the general reader's convenience, and then telling him about "the high prelate or Archbishop of Boiora, whose name was Juvanensis"? ii. 485. Will he dream that he is reading about the Archbishop of Saltzburgh, the same unlucky primate who, at p. 501, lurks under the alias of "Philip Javavensis"?

new edition, which is professedly reprinted from it; and I really believe that, during the two centuries and a half that elapsed between their being printed, no compositor on earth set up any half dozen lines containing so many *errata* :—

“ We, Archbishops of Nicosen, Remen, Senoren, Narbonen, Turonen, and bishops of Landuiren, Belnacen, Catolacen, Antisiodorem, Meldimen, Nurmen, Carnotem, Aurelianen, Ambianen, Morinen, Silanen, Andeganen, Abricen, Constant, Ebroicen, Lexonice, Sagien, Caloromont, Lemonice, Auicen, Masticoren. And we, Abbots of Cluniac, premonstraten of the greater monasterie of the court of S. Dionise in Fraunce, Camped S. Victors, S. Genouee, S. Marten, Landmoen, Figiacem and Bellicem in Lemociuio,” &c. (p. 346.)

This passage was evidently not for the convenience of the general (to say nothing of the particular) reader, and it is reprinted thus :—

“ We, archbishops of Nicosen, Remen, Senorem, Narbonem, Turonem, and bishops of Landviren, Belnacen, Catolacen, Antisiodorem, Meldimen, Nurmen, Carnotem, Aurelianen, Ambiaven, Morinen, Silanen, Andeganen, Abricen, Constant, Ebroicen, Lexonice, Sagien, Caloromont, Lemonice, Avicen, Masticoren; and we, abbots of Cluniack, Premonstraten of the greater monastery of the court of St. Dionese, in France, *the* Camped St. Victors, St. Genoveve, St. Marten, Landmoen, Figiacem, and Bellicem in Lemocinio,” &c. ii. 595.

The reader will perceive eleven variations, which I have marked by *italics*; of which one (*Pre* for *pro*) is a correction; the insertion of *the* may also be one, for I have no idea what is meant by “Camped;” three of the other variations are indifferent, being merely an exchange of one wrong letter for another; and the other six (a majority of the whole) are additional errors, making wrong just so much of the small part that was right before. How little that was, may be seen by the following, which (though I have not at present an opportunity to refer to the original document) is, I believe, tolerably correct—that is, it is what Fox, on his plan of sometimes abbreviating, and sometimes translating, the Latin names, may be said to have meant to write :

“ We, archbishops Nicosien. Remen. Senonen. Narbonen. Turonen. and bishops Laudunen. Beluacen. Catalaunen. Antissiodoren. Melden. Nivern.

Carnoten. Aurelianen. Ambianen. Morinen. Silvanecten. Andegaven. Abrincen. Constant. Ebroicen. Lexovien. Sagien. Claromonten. Lemovicen. Anicien. Matisconen. ; and we, abbotts Cluniac. Premonstraten. Majoris Monasterii, Curiae, S. Dionysii in Francia, (Camped, as I have said, I do not understand,) S. Victoris, S. Genovefæ, S. Martini Laudunen. Figiacen. and Bellilocen. in Lemovicino" [pago] &c.

But, surely, considering how many general readers have visited the principal places in France without learning their Latin names, it would have been more for their convenience to have translated the titles. They would have better understood what parties made the "protestation" if they had read—

"We, Archbishops of Nicosia in Cyprus, Rheims, Sens, Narbonne, Tours, and Bishops of Laon, Beauvais, Chalons sur Marne, Auxerre, Meaux, Nevers, Chartres, Orleans, Amiens, Teroüanne, Senlis, Angers, Avranches, Coutances, Evreux, Lisieux, Seez, Clermont, Limoges, Le Puy, Maçon ; and we, Abbots of Clugni, Prémontré, Marmoutier, Cour-le-Dieu, St. Denis in France, (Camped) St. Victors, St. Genevieve, St. Martin of Laon, Figeac, and Beaulieu (or Bellec) in the Limousin."

In this, as I have already said, I may probably have made some mistakes ; but if I have, it only strengthens the general argument, for I have bestowed more trouble than most general readers would give, and am probably better provided with such books of reference as the case requires than they may be. At the same time, I have not "the facilities offered by public libraries," or any such "experienced assistants" as are said to share the labours and responsibility of the Editor. Could not one of them have turned to the original document?* But of such a process the Editor seems scarcely to contemplate the possibility. This fact, so important in our inquiry,

* [I have not been able to get a sight of it ; but the list of names as given in Velly's History of France (Tom. iv. p. 138) agrees with what I here gave on conjecture, except that instead of *Cour-le-Dieu*, it has Cîteaux, which is I suppose right, though one does not see by what process Fox or his authority turned it into "the Court;" and also that for *Camped*, it has *Compeigne*. Perhaps Fox copied it from the abbreviated Latin *Compend.* or (as was very common in MSS. and early printed books, with the *n* omitted) *Comped.* without observing the mark intended to give notice of such an omission, if there was any.]

is so clearly shewn in an instance which is worth notice on other accounts, that I must mention it.

In the edition of 1583, p. 326, Fox tells us, that on the pope's designing to disinter the bones of Robert Grosthead, Bishop of Lincoln, the ghost of that prelate appeared to him in the night, and addressed him in the following terms:—"O thou scourfie, lazie, old, bald, lousie, wretched, doting pope." This he calls "the pope's new and true style, given by Grost. Bish. of Lincoln;" and he adds in the margin, *Ex Mat. Paris. Ex Flor. hist. Senibalde papa miserime.* But however new or true this might be when Fox wrote it, the Editor scrupled to reprint it, and was happily relieved from the necessity of so doing by the marginal authority. The address to the pope stands, therefore, in the new edition, thus—"O thou lazy, bald, wretched, doting, old pope," ii. 533, and the variation is accounted for in a note, which tells us—"As our author gives 'Senibalde papa miserrime,' for the *substance* of this speech, a less free and harsh translation is here retained.—ED." The very idea of referring to Matthew Paris, or Matthew of Westminster, does not appear to have occurred to this Editor of the early history of England. But, as the author luckily gave the original in the margin, he takes upon him to alter the free and harsh translation. How he gets even his own "less free" translation out of the words, is to me altogether unintelligible. They seem to me only to mean "O Senibald most miserable pope." It was certainly making "free" to address Pope Innocent by his personal name, Senibald; it would sound still more "harsh" to our ears to call him by his family one, Fieschi; but where are we to find all the epithets? The passage is instructive as to Fox's mode of translating, for we cannot doubt that he got the epithets "old, bald," from "Senibalde;"—as to his careless mode of compiling, for he had before told us, at p. 496, that "when the cardinals were all assembled at

Avignia [*read* Anagni] they made Sinibald, a Genoese, pope;”—as to the little benefit which would have arisen from the Editor’s referring to the original,—and as to several other matters; but I mention it here only as shewing how little he seems to have dreamed that such a reference was any part of the duty which he had undertaken; of which, indeed, there is plenty of other evidence.

I feel that I am trespassing on your patience by this long letter, but if you consider the matter as important as I do, you will pardon its length; and I shall hope to pursue the subject in some others.

I am, &c.

[A correspondent under the signature W. B., of whose communication in the October number of the Br. Mag. p. 604, I shall have occasion to avail myself on another point, asks “whether Senibalde, in Grostete’s address, may not have been meant as a pun? [Canusini more.] Matthew Paris writes Senibalde, though he calls the Pope Sinibaldus. I suppose, too, that Cave must have had some authority for calling the Bishop Groshead. At all events, the example of Matthew Paris justifies Fox’s change of spelling.” I feel much obliged by his communication, but I am not quite sure whom he means to charge with the pun. It must have been either the ghost of the Bishop who used the word, or the Pope who was the only person who heard and could report it, or some other person who has made up the story. I do not know of any evidence that the Pope was either old or bald; and, setting aside the consideration, which must, one would think, have been obvious to the Ghost,—namely, that a purely English pun (like *baldus* for *bald*,) would be thrown away on a Genoese Pope—it seems so entirely out of character for a clergyman (or the ghost of a clergyman) of those shaven days to adduce either age or baldness as a matter of reproach, that I know not how to imagine that he either did it, or was represented as doing it. With regard to the change of name, I think Fox was fully justified; and I will take the opportunity of saying that, if I had not passed by “supposed misspellings,” and variations, I should have greatly increased the number of references to Fox’s work. Take for instance a case where the same person is mentioned three times consecutively as *Hugo de St. Cleare*, 229, *Hugo de Sancto Claro*, 230, *Hugh Sentclear*, 243. May it not be reasonably doubted whether some readers will know that they are reading about the same person? Fox himself was, I apprehend, liable to be taken in in this way. He was not, for instance, at all aware that the very same *Johannes de Rupe Scissa*, or *Johannes de Rupe*, or *Rupescissanus*, of whom he wrote 707, 708, 748, was the *Johannes Rochetaylada*, or *Rochetayladus*, of whom he had read in the “History of Premonstratensis,” and who “made divers books founded on great sciences and clergy, whereof one was made A.D. 1346, wherein were written such marvels, that it were hard to believe them.” 711.

This is pretty evident from the passages here cited ; but it is placed beyond all doubt by the fact, that in a catalogue of “those who stood in open defence of truth against the disordered Church of Rome,” Fox treats the friar under his French and Latin names as two distinct persons. I add to this while it passes through the press, what did not occur to me until I was reading the proof—namely, that I have not understood W. B. on a trifling point, owing to his having a little misunderstood me. When I wrote the foregoing, I did not see why he should say that Fox was justified in changing the spelling of the Pope’s name, as I was not aware of having said anything about it ; but I now presume that he understood me to allude to *that* when I spoke of Fox’s “careless mode of compiling.” But in truth I had no such meaning, and wrote under the impression (not that Fox had carelessly changed the spelling of the name, but) that he had entirely forgotten that it was the Pope’s name ; and that, meeting with an objurgation beginning “Senibalde,” it did not occur to him that it was a proper name at all, and he translated the best he could.]

LETTER II.

MY DEAR SIR,

In a former letter I gave some specimens tending to prove that the Editor of the new edition, by failing to correct what was obviously wrong, and to explain what must be to most readers unintelligible, had not done justice to his author. Should they be deemed insufficient, I have more which I shall be willing to produce ; but, to avoid tediousness, I proceed to shew that in other cases he has done him positive injustice by attempts at emendation and explanation.

Indeed, judging from what I have seen, I cannot but think it a happy circumstance that his attempts at correction have been so few. It may, for instance, be barbarous, and to “general readers” not very intelligible, for Fox to talk of the Archbishop of *Turo*, or the council of *Turon*, but it would have been better to let it stand as it is,* than to trans-

* Or as it does in the third volume, *Turnon*, or *Tournon*, p. 646, 649, 652, 655, 656, 657. The reader will please to observe, that when I give merely a number, it refers to the page of the second (that is, the first-published) volume

late it by *Turin* instead of *Tours*. 196, 312. The Bishop of *Rennes* in Bretagne (*Redonensis*) is corruptly called *Redomonsis* in the old edition; but it is worse to translate him to *Retimo* in Crete, 272. Few general readers who should find a person saying that he lived "at *Aquis*, in Arduenna, which is a wood in France," 192, would suppose that he was speaking of Aix-la-Chapelle; and they might not discover that place in Fox's *Aquisgrane*; but to turn that word into *Aquitaine*, 457, 468, 663, is clearly misleading them. They might not learn much about the native place of our Archbishop Anselm from what Fox tells them; but, surely, if they have any ideas of geography, they will be utterly puzzled by being told that he "was an *Italian*, in the city of *Augsburgh*, born and brought up in the Abbey of Beck, in *Normandy*," 144. To say nothing of the precise locality of his birth, they will surely wonder how an *Italian* could be born in *Normandy*, and will inquire what the *German* city had to do with it. Fox, however, is not so absurd; he says, "This Anselme was an Italian in the city of *Augusta* borne, and brought up in the Abbey of Becke in Normandy." (184.) If the editor did not know where to find any account of Anselm, Ainsworth's Dictionary would have told him that *Augusta* was the name of *Aosta*, as well as of *Augsburgh*, and plenty of other places. If he had let *Boloine* stand at p. 143, some general readers (though more familiar with him under another title) would have suspected who was meant by "Godfrey Duke of Lorraine;" which the editor does not seem to have done, or he would not have changed it to *Bologna*. Fox perhaps did not know what episcopal see was

of the new edition. When the number is in a parenthesis, it refers to the folio edition of 1583, from which the new edition is professedly reprinted; and it is to this that I refer when I speak of "the *old* edition," or use any such general expression as "Fox says," as contra-distinguished from what stands in the new edition.

meant by *Monasteriensis*, or perhaps he thought it was a long word to write, and so abbreviated it thus, *Mon.*; but his editor has removed all mark of abbreviation, added an *s*, and so erected *Mons* into a bishoprick at the expense of *Munster*, 157. When Fox speaks of the Bishop of *Castle*, meaning *Castel-a-Mar della Brucca*, in the kingdom of Naples, the new edition has *Castile*, iii. 438.

In these cases it certainly was not the editor's intention to change the meaning of his author; neither was it, I am persuaded, in some others, where, either with a view of modernizing the style, or making the matter more intelligible, or for some reason not always obvious, though I sincerely believe quite harmless, he has in fact altered the meaning of the text. To what extent this has been done it is impossible to say without collation, a labour which I have not performed. I have seldom compared the new with the old edition except when, in a very cursory inspection, something has suggested the probability of a variation: but what I have seen leads me to believe that alterations of meaning are not unfrequent. Some of the following may possibly be errors of the press, but others must be intended for emendations. Fox represents Lord Cobham (after reciting his creed) as declaring that he believed "all the premisses,"—the new edition reads, "all the *promises*." iii. 325. In the old edition we read that the Emperor Louis, having been poisoned, "went to hunt the beare, whereby through the chafing and heat of his body to expel the venim," (374.) In the new we are told that he "went to hunt the *boar*, whereby through the *chasing* and heat of his body to expel the venom," 663. Of course it matters very little which is right (though I apprehend that there is no pretence for altering Fox's words); but when one casually meets with such variations, does it not excite a suspicion that there may be others more important? Again, in the epistle of Benno, Fox speaks

of the emperor Henry's being "excommunicated besides the canonical order." The editor seems not to have understood this, and to have tried to mend it by inserting a word on mere conjecture, (at least we may say without reference to the original) and we now read that the emperor was "excommunicated besides *of* the canonical order," 124. I suppose that the editor understood and meant to convey the idea, that the emperor was excommunicated by some body of men, designated as "the canonical order;" an idea totally different from that which Fox meant to convey by his somewhat odd translation of "*præter canonicum ordinem*." According to the old edition, too, this same emperor "suffered this violence with lamentable affliction on his bare feete, clothed in thinne garments, in the sharpe winter, which never was used, and was three days together at Canusium made a spectacle," (178). In the new, the sense (if Fox's translation deserves the name) is quite altered, by our being told that he was "clothed in thin garments, in the sharp winter, *to* which *he* never was used, 124. On what ground, and by what authority, did the editor insert these little words? Might it not have been expected that, coming for the second time in the same document, and on the same page, to an unintelligible passage, he would have had recourse to the original? Surely he might have made some better emendation of the words, "in the sharp winter which never was used," if he had known that they were the representatives of "*hieme præter solitum aspera*."* I have already noticed that, in the Waldensian articles of faith, the editor

* Some readers may perhaps be surprised at these translations of Fox, and may doubt whether I am doing him justice; but the original may be seen in Illyricus's *Catalogus Testium Veritatis*, p. 325. Fox's accuracy of translation is not at present the subject of inquiry, or I should notice his rendering "*laneis vestibis*" by "thin garments;" and "*frustra canonicam audientiam imploravit*," by "in vain desired he to have the canon read and heard." *Ibid.*

has altered the sense by inserting *and* ;* and the same conjunction, inserted without any assigned reason, is as mischievous to the sense (though the sense may be of less importance) at p. 25 :—"The Danes," according to the old edition, "leaving their strong holdes and castles garnished with men and vitaille: tooke againe shipping,"(142) ; according to the new, "The Danes, leaving their strong holds and castles, *and* furnished with men and victuals, again took shipping." One can hardly suppose that *Moguntius* at p. 462 is meant for a correction of Fox's *Moguntinus*, under which title some 'general readers' might not recognise the Archbishop of Mentz ; but when Fox called him "Moguntinus Presul" (308), and the editor changed it to "Moguntine *the* Presul," 484, we must suppose that he designedly altered what he did not understand. Indeed, one cannot help thinking that alterations have been sometimes made in an off-hand manner, and for the mere look of the thing, without considering how far the sense might be affected. Thus we read, "By this Pope Sergius I. came up the use to bear about candles," &c., 35 ; where the old edition has, "By this Pope Sergius, first came up to beare about candles," &c. (146)† In fact, *this* Pope Sergius was Sergius the Third.

* Review of Fox's History of the Waldenses, p. 22 ; where I have also, at p. 37, noticed the editor's changing Fox's 'unskilfully' into 'skilfully,' so as to make a completely different sense.

† It is tiresome to enter into such details as are fit only for a table of errata, though the matters to which they refer are not merely a disgrace to the work in a literary point of view, but are often such as to cause uncertainty and embarrassment to the reader. Why could not the editor have at least divided 'Arpontacus,' 645, into 'Ar. Pontacus,' or have plainly 'named his name' Arnald de Pontac ? Why not put a comma between 'Naclerus Crantz,' 97, and 'Laziardus Volateranus,' 264, to shew the general reader that they were in each case two persons ? and still more, why omit the comma which Fox placed for that purpose between 'Alanus, Herbert and certain other of his chaplains,' 242 ?—while 'Dante, Aligerius,' 705, is made into two persons ; and so are 'Conradus, Urspergensis, and Hieronymus, Marius' at p. 335 ; by which means

But if in these matters the editor has not done justice to his author, still less has he done it in his notes, which too often prove that he did not know the meaning of what he undertook to explain. Thus, at p. 92, he says that "woodness" means "wilfulness," an exposure of ignorance which would have been saved if he had looked at the original, "asserens insanum fore alienum solum velle usurpare;"* though even Johnson would have told him that "wood" signifies, not 'wilful,' but 'mad.' Fox tells us that when John Huss was on his way to Constance, the inhabitants of the towns through which he passed filled the streets, being desirous to see "and gratify him; the editor gives a note, "'Gratify him,' do him a good turn. Bailey's Etym. Dict.—Ed." iii. 431. Fox says that Thomas Rhedon (as he calls him) when he went into Italy with the hope of finding peculiar piety there, met with nothing but mere dissimulation and hypocrisy—"instead of gold, he found nothing but coals," iii. 601. The editor, apparently unconscious of the

a general reader might be led to suppose that there were four authorities for the astounding assertion in the text, of which it is not our present purpose to speak, but for which I should be surprised to find any respectable authority, if any authority at all. These things, though individually small, deserve notice, not only from their perpetual recurrence, and from the superabundance of misprints, misspellings, and corruptions of words, but because (to say nothing of the editor and his 'experienced assistants') a common degree of 'care in the most ordinary corrector of the press would have prevented a great part of them. As to the extraordinary and careless manner in which the authorities are given, let the reader take the third volume, and compare those in the middle of page 115, with those at the bottom of p. 123, and their repetition at the top of the next page, and I think he will be convinced. At the same time, it is justice to Fox to say that he is not answerable for some which I have observed. He did not write "Ex libro Wigornensis," iii. 293, but "Ex libro Wygo.," (507;)—nor "Ex Chron. Albanensis," iii. 217, but "Ex Chron. Alban.," (573;)—nor "Ex Chron. D. Albanensis," iii. 221, but "Ex Chron. De Alban.," (514;)—nor "Ex Chron. Thomas Walsingham," iii. 645, but "Ex Chron. Tho. Wals.," (368;) Moreover, Fox, in borrowing from Illyricus what he says of Petrarch's twentieth letter, ("Epistola vigesima appellat Papæ curiam Bablonem," &c. *Cat. Test.* p. 871) put in his margin "Vide 20 epistolam," (390;) and not "Vide epistolam viginti," 707.

* Hen. de Knyg. 2340.

allusion, and ignorant of the phrase, “*pro thesauro carbonem*,” with which Phædrus would have supplied him, puts a note to explain that “coals” mean “discord.” At p. 437, Fox tells us that the pope gave directions to the provincial of the Grey Friars to execute a certain præcept, “excommunicating all them by *district* censures of the church who repugned against it.” The editor explains that these were censures “confined to certain *districts*.” As little does he seem to suspect his author’s meaning when he says, “Thus Pope *Nicolas* the 2. well answering to his Greeke name: by *might and force* continued,” &c. (168.) Not perceiving the play on the pope’s name, and apparently ignorant of its meaning, the editor gives a note about “the doctrine of the Nicolaitans,” and explains to the general reader that Fox meant to ascribe to the pope “the grossest kinds of immorality,” 99.

More absurd, if possible, is the editor’s explanation of Fox’s allusion when, speaking of a statement of Polydore Virgil, he says that it is “an untruth worthy to be punished with a whole year’s banishment (to speak after the manner of Apuleius).” iii. 375. The reference is obviously to the African philosopher of the second century, and in particular to these words of his Apology, “*O falsum, et audax nimium mendacium, viginti annorum exilio puniendum!*”—but, instead of anything like a reference to this, the note tells us, “‘Apuleius,’ Apuleia Lex, was enacted by Apuleius the tribune, A. U. C. 652, against seditions and tumults.—ED.”

Edward the Third, we are told, “granted to release the Scots of all their homage and fealty unto the realm of England, which by their charter ensealed they were bound to; as also their indenture, which was called the Ragman Roll, wherein were specified the aforesaid homage and fealty to the king and crown of England, by the said king of Scots, nobles, and prelates, to be made; having all their seals an-

nexed to the same," 669. To illustrate this, the editor adds a note, "'Ragman Roll,' was a statute appointed by this king for hearing and determining all complaints and actions done five years before." Here again the editor has been misled by a verbal similarity, and has got hold of a statute which had no kind of connexion with the matter in hand. The statute of *Rageman* had no more to do with the *Ragman Roll*, than Apuleius the platonist had to do with Appuleius the demagogue. And, as the Lex Appuleia was so far from being against seditions and tumults, that it was an agrarian law, intended to promote the sedition and tumult in which its factious proposer perished, so the statute of Rageman was not "appointed by *this* king," but by his grandfather, and the period of its retrospect consisted, not of "five," but of twenty-five years.

I do not wish to make this letter tedious, for even immoderate prolixity would not enable me to crowd into it all that it seems right to say; and on this particular part of the subject I have perhaps said quite enough to prove that the editor has not done justice to his author in his attempts to illustrate the text by notes; yet before I proceed to any other point, it seems necessary to notice a class of mistakes peculiarly unfortunate in an editor of anti-papal polemics. I mean such as manifest a surprising ignorance of things relating to the church of Rome. It would not be reasonable to expect protestants to be familiar with the language of the Vulgate; but I think that most general readers, if they had only a slight knowledge of Latin, and found Fox expressing his hope that he should be able to sponge out the dirt with which Harpsfield had "bedaubed and bespotted" him, adding, "at least wise with a little 'asperges' of the pope's holy water, I trust to come to a 'dealbabor' well enough," iii. 376, —most, I say, would be led to think of the verse, "Purge me with hyssop, and I shall be clean: wash me, and I shall

be whiter than snow," even though they might not be previously aware that in the Vulgate that verse stands, "*Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.*" This does not seem to have occurred to the editor, who turns the verb into a noun, and tells us that a "dealbabor" is "a purger or whitener." But what are we to say to his explanations on the subject of popish vestments? It is a subject which few protestants can be expected completely to understand; but even those who will only read new books, and English books, and books as handsomely printed in octavo as if they did not contain more learning than most folios, might gain information enough to avoid such gross blunders, from a work which every man (I was going to say who has, but I may certainly say) who officiates from, a prayer-book ought to know. Several of the editor's notes, however, though I most sincerely acquit him of any such intention, seem as if they had been studiously framed to mislead the reader.

In a note on p. 257, he tells us that "the *Casule* is probably the *under* garment." If, instead of this mere conjecture, for which he gives no grounds, he had looked only in Du Cange's Glossary, he would have found that it was quite the contrary, being the uppermost garment of all. He would have found Alcuin saying, "*Casula, quæ super omnia ponitur,*" &c., and Rabanus Maurus, "*Hæc supremum omnium indumentum, et cætera omnia interius per suum munimen tegit et servat.*"

"The *Chimer*," says the editor, in the same note, "is a *short*, light, under dress worn by the bishops." Mr. Palmer, in his work already referred to, says, "The Chimere seems to resemble the garment used by Bishops during the middle ages, and called Mantelletum; which was a sort of cope, ["The cope, as I have remarked, is a cloak reaching *from the neck nearly to the feet,*" p. 313,] with apertures for the

arms to pass through. The name of *chimere* is probably derived from the Italian *zimarra*, which is described as ‘*vesta talare de’ sacerdoti.*’” &c.* Indeed, the editor himself tells us at p. 531 that “‘*Simarre*’ in French is a *long* gown or robe.” “The *Rochet*,” continues the editor, still in the same note, “is the lawn sleeves.” Mr. Palmer tells us that (so far from its consisting merely of sleeves) it was a garment like a surplice, and differing from it only by having narrower sleeves.† Perhaps it might be doubted whether it had any sleeves at all.

In the third volume, p. 227, we find some notes of a similar character on a “sentence of degradation” pronounced on a priest; by which, according to the usual custom, he was (if I may so speak) put back through the orders which he had received, of priest, deacon, subdeacon, &c., and those symbolical things which had been delivered to him when he received each of those orders were taken from him in succession. In the first step of his degradation we are told, both in the text and the margin, that they took from him the “*patent* and chalice;” a blunder continued from the old edition.

Afterwards, in token of his degradation from the order of subdeacon, they took from him the *albe*, on which the editor gives a note—“‘*Albe*,’ the surplice.” Mr. Palmer says, “the *albe* is directed by the English ritual to be used by the bishops, presbyters, and deacons, in celebrating the eucharist. The first, however, is allowed to use a surplice instead of it in his public ministrations;”‡ indeed, if the editor had only looked a few lines forward, he would have seen that the “surplice” was taken from the man at a subsequent stage of the degradation; that is, when he was de-

* *Origines Liturgicæ*, Vol. II. 318.

† *Ibid.*

‡ *Ibid.* p. 316.

graded from what Fox is still permitted to call the order of Sexton.

In the meantime, however, he was degraded from the "order of an *acolyte*;" and (notwithstanding that he had just before been degraded from "the order of a subdeacon") the editor puts a note to inform his readers that an "acolyte" was "an under-deacon." The symbols taken from him at this step were, according to Fox, "the candlestick and taper, and also *urceolum*;" which latter word he either did not know how, or did not see fit, to translate; nor has the editor, but he goes so far as to say in a note that it was "a vessel used in the celebration of popish services."*

Again, at p. 380 of the third volume, Fox talks of Harpsfield's "popish *portues*;" and the editor puts a note—" 'Portues,' Porthose, or Mass Book.—ED." Whether he found or made the word *porthose* I do not know; but, from this description of a *porthors*, it would seem that he did not know the difference between a breviary and a missal; and we may perhaps suspect that he has not much more acquaintance with the canon law, when we find Fox's "Glose" (695) turned into "Glossary," iii. 687; and continually, ii. 511 and following pages.

But one of the errors of this class which it has puzzled me most to account for is this: at p. 634 of the third volume we have a translation of a speech which the Archbishop of Arles delivered at the council of Basil. He argued that by ancient rule the inferior clergy (priests and deacons) were not excluded from general councils; and that the words of a certain canon which he specified, and which might seem at

* "When any alcolythist is ordained, the bishop shall inform him how he is to behave himself in his office: and he shall receive a candlestick with a taper in it, from the archdeacon, that he may understand that he is appointed to light the candles of the church. He shall also receive an empty pitcher, to furnish wine for the eucharist of the blood of Christ."—Bingham Antiq. B. III. c. iii. § 2.

first sight to favour a contrary opinion, did in fact (when properly understood) only exclude those who were below the degree of deacon, or in what the church of Rome calls the minor orders,—as subdeacons, acolytes, &c.: “nempe hoc non excludit omnes inferiores, sed eos tantum, qui solius primæ tonsuræ sunt clerici, quos etiam nos excludimus, servantes quod Toletanum præcepit concilium.”* The translation of this as it stands in the new edition is, “For this does not exclude all the inferiors, but only such as have taken Bennet and Collet, whom we also do exclude, observing the order, which the council of Toulouse† commanded to be appointed.” Now, whatever may be the origin of the phrase “Bennet and Collet,” it is quite clear that Fox here used it to express the lesser orders of the church; and it occurs again, with the same meaning, in a subsequent part of his work. John Lambert, in his answer to the bishops’ articles, says, “I say the order or state of priests and deacons was ordained by God, but subdeacons, and conjurors, otherwise called exorcistæ and accolitæ, which we call *Benet and Collect*, were instituted by the invention of men.”‡ But what is the editor’s explanation? “‘Bennet and Collet,’ the orders of St. Benedict and St. Nicholas.” I have heard of the “Clerks of St. Nicholas,” and should quite feel the propriety of excluding them from all councils, whether general or provincial; but of any order of St. Nicholas, I do

* Æn. Syl. ap. Fasc. Rer. II. 24.

† As this mistake occurs in a passage which the editor has inserted from the edition of 1563, which I have not got, I do not know whether he or Fox changed *Toledo* into *Tolouse*, both here and in the preceding page. I presume, however, that it was Fox; for I find the same thing further on in a part which Fox retained in the edition of 1583, (p. 683,) new ed. 641. I notice it here because it is connected with what I quote for another purpose; to point out the very many mistaken, corrupt, and almost unintelligible names of persons and places occurring only in the account of the council of Basil, would of itself occupy pages.

‡ P. 1009, ed. of 1596.

not remember to have heard, and shall be glad to know more about it; but could the editor possibly imagine that the archbishop was maintaining (on such an occasion too, and before such an audience) that a Benedictine would not sit in a general council? How such a doctrine would have startled "Alexander, [the Benedictine] Abbot of Virgilia, [*read* Vezelai,] who was the first that came to this place, the council beginning when there was no bishop as yet come," iii. 642; and surely, instead of hearing that "John, the [Benedictine] Abbot of Sistertia, [*read* Cistercium, or Citeaux,] made an oration to the Bohemians," iii. 679, we should find that he made an oration in defence of his Order; but what ideas can the editor have of Orders and Councils?

I am, &c.

[I should have thought that the instances adduced in this letter, which appeared on the first of July, would have been sufficient to prevent the publishers from attempting to persuade the public that the ground of complaint is merely that they have "left uncorrected" some of Fox's errors. But as they go so far as to express a doubt whether even that is the case, I think it right to add one or two more instances. With those contained in the letter, they may enable the reader to form some idea as to what would be the result of a thorough examination.

The writer in the British Magazine for October, whom I have before mentioned, notices several departures from the text and from the sense of the Old Edition, even in the specimen page circulated by the publishers, and stitched up with that Magazine for July. He does not, indeed, specify whether his collation was made with the edition of 1583, which the new one professes to follow, and which I have not at hand, but it can scarcely be doubted that, in the following passage, at least, a similar variation exists: Instead of, "Neither can you tell where *to* find it [i. e, the soul] when you go to mass, nor where you leave it when the mass is done; how then can you *save* the soul?" the new edition has, "Neither can you tell where *you* find it when you go to mass, nor where you leave it when the mass is done; how then can you *have* the soul?" He adds "Can this new text be as Fox penned it? and even if so, is it sense? What do the editors mean by 'having the soul'?" He notices some other faults which he calls, and which are perhaps comparatively, trifling; but I cannot help thinking it somewhat scandalous for the editor of such a work not to know that "Whitsun-even," was not "Whitsunday even." The fact is, (and the publishers seem determined to have it plainly stated, and fully proved) that the editor has tampered with the text of Fox most unwarrantably, and most ignorantly. He has done this too, without giving the least notice; so that one is never sure without comparing, that any one sentence is in the words, or even

has the sense and meaning of Fox. Take two specimens in addition to many which I have already given. Fox translating "*secundum quod Deus elegit*" says rightly enough, though perhaps somewhat harshly to modern ears, "according to that God hath elected" (242); but the new edition reads "according to that God, *who* hath elected." 297. Again, Fox says "When Frederike had gathered his power, he proposed to set upon Otho his enemy: of which thing Otho hearing (as he was *painfull in travell*) came out of Italy with his army into Germany, thinking to have met Frederick at the river of Rhene, and to have stopped his passage: but he was deceived of his expectation, and Fredericus was crowned as the maner of *Aquisgrane* is, before he came" (297.) The new edition reads "When Frederic had gathered his power, he purposed to set upon Otho, his enemy. Otho hearing of this, came out of Italy with his army into Germany, thinking to meet Frederic as he was *weary of travelling*, at the River Rhine and to stop his passage; but he was deceived in his expectation and Frederic was crowned, as the manner of *Aquitaine* is, before he came," 458. I may observe in illustration of what I have just before stated, that in this short passage Fox gives the emperor's name in three different modes; but this only by the way—for the important thing is that through ignorance of his own language, the editor has misunderstood his author, changed the parties, and completely altered the meaning of the passage by making "he" mean Frederic instead of Otho. One would have thought the "great show of piety," and some other things in the second volume, might have been a hint to the editor (or might have procured him one from some friend) that he had better either let alone even English words which he did not understand, or else refer to some respectable dictionary; and that, at any rate, it was not safe to print and publish his mere guesses. But of the fourth and most recently published volume I have seen enough to observe that it affords instances as absurd as any heretofore noticed. Fox tells us that a man "was charged to have spoken heinous words against the pope's holy and blessed martyr, Thomas Becket, calling him *micher* and thief" iv. 179; which the editor explains by a note "'Micher,' a covetous man.—ED." Was this anything but a mere guess grounded on some similarity to the word *miser*? If none of his own parishioners were at hand, the editor might have looked in Todd's Johnson, and would have found "Micher—a thief or pilferer. *So used in Norfolk.* 2. A lazy loiterer, who skulks about in corners and by-places, and keeps out of sight, a hedge-creeper." Again, Fox says "I, perusing and searching in the story of Richard Hun what may well be searched, cannot but marvel with myself, either with what darkness the eyes of Master More be *dared* not to see what is so plain" iv. 200. The note is "'Dared,' harmed, or pained.—ED." Is this also anything but the guess of ignorance? The same authority would have shewn him that the reference is to a mode of catching birds by dazzling, called *daring* them. Again, it was charged against a man that "hearing upon a time one Master Bardfield, of Colchester, thus say, 'He that will not worsihp the Maozim in heart and thought, shall die in sight,' he asked afterwards of William Man, what that word Maozim should mean? who told him that it signified so much as the *masing* God, to wit, the sacrament of the altar" iv. 216. The note is "'Masing,' fanciful.—ED." I apprehend the explanation to be purely fanciful; and that the "masing God" meant the God of the Mass; as, indeed, is plainly stated.

With the Magazine for July which contained the foregoing letter was stitched up an announcement of the publication of the *Fourth* volume of what the editor still ventured to call a "corrected and revised edition;" accompanied by an announcement (dated the 30th of June) that nearly all the edition was sold, and that the publishers had received "most distinguished tokens of approbation," in particular from Mr. Pratt, Mr. Bickersteth, Mr. Bridges, and the King, whose approval signified through Sir Herbert Taylor, follows the letter of the other gentlemen already given in this pamphlet, from the Record. After this, they proceed to say:—

"They have, however, another duty to perform, of a less pleasant description. From the whole body of competent and impartial judges before whom the new edition has passed, they have scarcely received one word of censure, and but few of suggested amendment. But from two quarters, neither of which can lay claim to the main qualification of a critic,—*impartiality*,—they have had to bear some unkind observations. These observations they would gladly have received in silence, were it not that a refusal to plead to charges publicly made, might be represented as an admission of the truth of these allegations.

"First, then, a correspondent of the *British Magazine* commences a series of verbal criticisms. But, happily, the real motive of his labours is confessed at the very outset. The critic says, 'It is due to many most sincere and zealous Protestants among the subscribers, to ask them whether they have fully considered what they are doing in supporting the republication of a work, which is, to say the least, characterized by the strain of bitter invective which runs through it—whether, supposing that they could hope for success, they would be satisfied to maintain Protestantism as a mere party question, by declamation and abuse, railing and scoffing, and a species of banter often coarse, and sometimes profane,' &c. &c.

"No one, after reading these lines, can doubt the real *animus* of the critic. He wholly dislikes and disapproves of FOXE's work in the mass. But, rather inconsistently, after having thus assailed the book with all these heavy charges, he turns off, instead of supporting those charges, and begins a long series of criticisms on the supposed mis-spelling of many French and German names! And this sort of petty criticism forms the bulk of the article. Not one point of the least importance is disputed: not one error of any consequence pointed out.

"A second assailant follows in the track of the first. Another journal, though of less note than the *British Magazine*, adopts the same line of criticism. Not opposed to the work itself, but obviously wishing to assist an *abridged* edition, lately announced; it objects to the present complete edition, on the score of the existence of eight or ten trifling errors, in spelling or in dates.

"However, to neither of these attacks will the Publishers make any answer. They only ask their friends candidly to consider the whole of the facts of the case, and then to say whether such criticisms are any thing else than frivolous. They beg that it may be remembered, that the two volumes already published contain more than sixteen hundred pages of very small and close type, and comprehend a larger mass of matter than *the whole of Hume's History of England*. And they would ask, What is the real value of that criticism, which merely finds, in such an extensive field, a few errors in the spelling of proper names, or in the dates assigned to minor circumstances?

"There is also another consideration, which they would entreat their sub-

scribers to keep in view. None can be more sensible than they are, of the value and importance of the minutest *accuracy*. But there were two other points which were strongly urged upon the Publishers, when they undertook this work, and which in some degree operate against its absolute perfection,—namely, economy and speed. They were warned, that it was important to produce the work at a very low rate, and also to produce it without loss of time.

“Now, had both these considerations been laid aside, the Publishers would have gladly endeavoured to produce an *immaculate* edition of FOXE; but this would have required at least ten years’ preparation, and it would have raised the price to *eight* guineas instead of *four*.

“The Publishers were advised to take a different course. They are bringing out the work without delay,—they are bringing it out at a price unprecedentedly low,—and yet the work will be, at the same time, by far the best edition of FOXE,—the most complete, and the most accurate, that ever has been produced. And they trust that this view of the case will be satisfactory to their subscribers; and that they will not be induced by those who dislike FOXE altogether, and who would dislike him quite as much were the edition absolutely faultless,—to think meanly of the present republication, merely because it is found impossible to combine, with great cheapness and rapidity of publication, absolute perfection in all the minor details.

“They would gladly adopt any practical proposition for the still greater improvement of the work. It would give them the highest gratification to be able to offer, not only the best edition that has ever yet been produced, but one in which every fact had been re-investigated, every quotation verified, every date examined by the registers, and every name adjusted by the most accurate systems of spelling. But they beg to observe that no plan has yet been suggested, by which all these desiderata can be attained, which does not necessarily involve a delay of several years in the completion of the work. They have preferred, therefore, the production of a good edition at the present moment without loss of time, to the attempting an immaculate one, at the expense of an indefinite postponement.”]

LETTER III.

Perhaps I have said enough to shew that the Editor of the new edition has frequently done injustice to his author, and is likely to mislead his readers, by some of the notes which he has appended to the text. At the same time, there are surely many passages which he has reprinted without alteration or remark, which require notes to make them generally intelligible. It may be a matter of doubt how far

such a system of commenting should be carried, or in what particular cases it should be used; but every one will grant, I presume, that an editor fails in his duty if he does not give some explanation where the language of his author is obviously unintelligible, or some caution where it is likely to lead to error. Many instances might be specified, but as most of them would have been rendered clear, by merely consulting the original and correcting the translation, I will here only mention two or three, though even they might, perhaps, be more fitly discussed under the question respecting Fox's treatment of his authorities. But, if his work was to be reprinted, without collation with those authorities, and the obscure or erroneous expressions were to be retained, it seems as if some notes should have been added.

I cannot but think that the general reader will find something unintelligible in the following sentence:—"Thus out of this fountain have gushed out so many prodigious lies in church legends, in saints' lives, in monkish fictions, in fabulous miracles, in false and forged relics; as in pieces of the holy cross, in the blood of hales, in our lady's milk, in the nails of Christ, which they make to a great number." iii. 393. (584.)

Again, unless the reader's knowledge of church history much exceeds the editor's, he will undoubtedly be led into error by the following passage, which stands at p. 775 of vol. ii., without anything in the context to explain it:—"In the fifth year of this forenamed Pope Urban, began first the order of the Jesuits;" and in the margin, "The order of Jesuits, A.D. 1367."

Further, I will just mention a sentence which had not attracted my eye, even when I selected the two former, but which I met with just now, on accidentally opening the second volume at p. 69. On this page (as I have before noticed) the council of Calne, is set forth as the council of

Calve; so it stands in the head-line, the text, and the margin; but our business at present is with the council of Winchester, "Jornalensis here maketh rehearsal of an image of the crucifix, or a rood standing upon the frater-wall, where the council was holden: to this rood Dunstan required them all to pray, &c." Will this be generally intelligible?

With regard to the two former of these passages, I grant that something would have been done for the general reader if they had been only verbally corrected. He would have had a better chance of obtaining a right understanding, if "Hayles" had been honoured with a capital letter, and if "Jesuits" had been corrected to "Jesuates." Yet, even then, he might have been thankful for short notes, telling him that the Gloucestershire Abbey derived fame and profit from its being supposed to possess among its relics a portion of the blood of Christ, and that he must not confound these Jesuates (of whom he had read before at p. 25, as having white girdles and russet cowls, and who are set forth in the "Rabblement of Religious Orders," as *Injesuati*, p. 352,) with the followers of Ignatius Loyola, with whom they had nothing to do, and who did not come into existence for nearly two centuries afterwards. As to the third passage, some general readers may not know what is meant by a "rood;" more, I presume, will not understand the "frater-wall;" at least, I must confess my own ignorance.*

There is, however, another class of passages in which some obscurity exists, not merely, or perhaps not at all, from the mistranslation, but from laws, or customs, or opinions,

* I must however add, that, having turned to 'Jornalensis,' I found, as is too often the case in referring to authorities, no information as to the difficulty, but only further proof of what it is charitable to hope was mere carelessness. I see no authority for Fox's statement, that "Dunstan required them to pray to the rood;" or, indeed, a single word about anybody's praying to it at all; and whereas Fox says that the inscription was placed "under the rood's feet," his authority expressly says that it was put "supra caput."

with which general readers cannot be supposed to be acquainted. What will a general reader understand when he is told, without the least explanation, or any context which can throw light upon it, that Pope Urban decreed, "That it should not be lawful for husband and wife to christen one child both together; with many more matters," 144. How far will he be helped or comforted by a note consisting of eleven references to the canon law, one of which (if he knew which to choose, and notwithstanding its inaccuracy) would lead him to discover that Pope Urban, being consulted on the subject, replied that he knew of no law to prevent a husband and wife from being godfather and godmother together at a baptism; but that, in order to preserve as pure as possible that spiritual affinity which the church of Rome supposes to be contracted between sponsors, he decided that they ought not to do it; that is to say, that, as by the law of the church a man and woman who had been sponsors to the same child could not afterwards marry; he thought it right that they should not, after marriage, do that which would have been considered sufficient to prevent their union. Why it was thought worth while to put this (as indeed many other things,) into the book, I do not know; but, if it is to be there, it should be intelligible.*

Again, Fox tells us that Pope Innocent III. "sent the provincial of the Grey Friars, with other associates of the same order, into England, with his precept authentic, containing in it these articles:—I. That the said provincial, or his friars, should enquire about all usurers being alive; and

* "Quod autem uxor cum marito, in baptisinate simul non debeat suscipere puerum nulla auctoritate reperitur prohibitum. Sed ut puritas spiritualis paternitatis ab omni labe et infamia conservetur immunis, dignum esse decernimus, ut utrique insimul ad hoc aspirare minime præsumant." Some specimens of Fox's translation which I have given, and more which I have noticed, warrant my suggesting that Fox did not know what was meant by *in baptisinate suscipere*, and thought it was, to take a child to be baptized.

of all such evil-gotten goods gained ‘per usuriam pravitatem,’ should make attachment, for the use and preparation for this war against the Greeks; excommunicating all them by district censures of the church who repugned against it,” 437. I do not quote this passage to repeat what I have said of the “*district* censures,”—nor to observe that the pope did not send the provincial into England, (where he was already, as it was natural he should be,) but wrote to him—nor to say that Fox writes correctly, “*usurarium*,” (290)—but only to observe, that the general reader, who may not have been called to consider the law or the history of usury, will probably wonder why the pope is recorded to have ordered this inquiry about “*usurers being alive*.”

Much uncertainty and liability of mistake would have been avoided if the names of persons and places had been translated. I do not merely mean when the name is turned into a barbarism, as when Fox says of the pope, “Thus gat he Ferrara, and delivered the keeping thereof to *Azones Astensis*, 385,” (in whom the reader may not immediately discover Azo Marquis d’Este,) or when he speaks of the Bishops of *Roff*. 719, or *Pody*, 142, or of any such disguised sees as *Normacia* 781, and *Neminacem* and *Nonmacem* 809, or *Ratheviensis*, 484, or such unheard of tribes as “the *Manmectans* in Britain, *Lugdons*, *Masticons*, and other more,” 617; but I mean where there is a real ambiguity in the Latin name.* *Augusta* might have deceived other persons,

* I am not pretending to furnish a list of errata, or corrections; but I must add one or two remarks on this string of barbarisms. The Marquis *d’Este*, as I have said, is called *Astensis*, but the bishop of that place is called Bishop of *Asce*, iii. 420. And, by the way, I may mention a sort of compensatory mistake which occurs in the same sentence. I noticed in my first letter a case in which a council of *Bayonne* was made out of a council of *Bari*, owing to Fox’s having called it *Baron*; in the present instance, Fox had really got hold of *Bayonne*, but changed it to *Baron*, and the new edition further alters it to *Beron*. The Bishop of *Roff*. is not always so unceremoniously curtailed; he is even translated at full length, into “Mr. Henry Sandford, Bishop of Ro-

as it did the editor; and the principle of translating it was obviously right; but why not translate *Compania*, which stands for both the *Campagna de Roma*, 117, 121, 134, and for *Champagne*, 271,* and *Vienna*, 644, 700, 721, iii. 421, 691, by which general readers will be much more likely to understand the Austrian capital, than *Vienne* in Dauphiny†

Indeed, on the subject of geography, Fox had some very peculiar notions; at least, he expressed his ideas in very peculiar language. The specimens which I have already given render it impossible to believe that he knew how to translate the names of places; or he would surely have done it, at least in those cases where the Latin name is so different from the vernacular as to give the general reader no clue whatever. If the suggestion of parochial circulation is adopted, is it to be expected that the parishioners—nay, I am sure I may say, without offence, with respect to a petty kind of knowledge which few men acquire, or keep up, unless they are led to it by peculiar circumstances, while at the same time the book is absolutely unintelligible without it—is it

chester," 421; and the other prelate stands at full length, though untranslated, being "entitled *Podiensis*," 556. *Normacia*, *Jacobus Cartsiensis*, should be *Wormacia*, *Jacobus Cartusiensis*. As to *Neminacem* and *Nonmacem*, I suppose they both mean the Bishop of Nismes, (*Nemausensis*) who was at that time cardinal of the title of St. Mark; and *Rudicensis Ratheviensis*, should be *Rudigerus Pataviensis*, the person intended being the Bishop of Passau. *Manmectans* I can only suppose to be a corruption of some odd translation of *Namnetenses*, (the people of Nantes and its district,) as the *Lugdons* are, of course, the *Lugdunenses*, or people of the city and district of Lyons; and the *Masticons* the *Matiscones*, or people of the Mâconois.

[* And at 634.]

† Speaking of Vienna, what will the general reader make of "George Bishop of *Austria*"? iii. 419. It is clear that this particular word was noticed in editing; for it is modernized from the old edition, where Fox says, "letters and instruments were made and set upon church dores, to require and admonish Duke Fredericke to restore agayne unto George Bishop of *Austriche* such lands, rents, and revenues, as he deteyned," (594.) The "*Austria*," of course, belonged to the Duke's title, and the prelate, (as the editor might have seen when he modernized the next page, and went so far as to translate the name of his see,) was bishop of 'Trident,' or 'Trent.'

expected that all the clergy themselves shall know and recollect that *Herbipoli*, 708, or *Herbipolis* (even when not corrupted into *Hyperbolis*, as it is at 132, and iii. 375,*) *Hispalis* 95, *Insula* 698, *Argentina* 707, *Reginoburg* 408, and *Aurelia* 651, 652, mean respectively Wurtzburg, Seville, Lille, Strasburg, Ratisbon and Orleans? The editor is somewhat inconsistent on this point. From his mode of dealing with the Bishop of Burgos, one would suppose that he was most scrupulously anxious at once to keep the text inviolate, and to prevent the reader from being misled. This prelate makes his appearance at the Council of Basil, iii. 608, as "Bishop of *Burgos*, the King of Arragon's almoner." At p. 610, he becomes "the Bishop of *Burgen*, the Ambassador of Spain." This, however, the editor thinks may pass, and on the next page he is twice called "Bishop of *Burgos*." But the next time, I believe, that he is mentioned, 627, he stands, both in the text and margin, as of *Bergen*. This might mislead the reader from Spain to Norway; but the editor's mode of preventing that evil is, not to go to the original (which is steady to *Burgensis* throughout,) but to append a note, "More *probably* 'Burgos,' see p. 610.—ED." In three pages more the prelate becomes again Bishop of *Bergen*, 630, without any caution to the reader, and at p. 643, it is the same, twice in the text, and once in the margin. But after two more pages the editor's caution seems to have revived; and though he does not venture to correct the error in any of the five places in which it occurs on p. 645, yet he puts a note on the fourth of them, "'Bergen,' Burgos.—ED." I know not what claim this Spanish prelate had to so much attention, while many and much greater men are left in a very comical state of misnomer. The Archbishop (or Bishop,

[* At iv. 393, we read of "Bishop *Hirpibolensis*," surely something more than a "supposed" misspelling.]

for in Fox's work, if there is not an intentional disregard, there is, at least, a perpetual neglect, of the distinction) of Bourges, for instance, first appears as "the Archbishop of *Bitures*," 377, then as "the Bishop of *Biturecense*," 712,—the Archbishop "*Bituriensis*," 262—"the Lord *Bituricen*," 613—"the bishop of *Byturien*," 639—and as "*Ægidius Biturigum*, the Bishop, 508." Sbinko, Archbishop of Prague, was a prelate with whom, from the part which he took with regard to John Huss, protestant historians should be acquainted; but after having made his appearance as "one Subincus, Archbishop of Prague," iii. 54, and as Archbishop *Swinco*, iii. 408, 409, and "*Swinco* the Archbishop," iii. 454, he is thrice called "Archbishop of Swinco," 453, 310, though in the latter of these pages he stands as Archbishop *Swinco* in the margin. But it is needless to multiply instances; while exercising this care over the Bishop of Burgos, the editor seems to have been little aware that he was in the same pages doing, or at least permitting to stand, such things as might have made that Spanish prelate's hair stand on end—such as repeatedly (I believe uniformly) turning *Catalonians* into *Castilians*,* and sending the Catalanian

* On the same page, 645, where the Bishop of Burgos is five times described as of Bergen, the Catalonians are twice called Castilians, (and, by the way, if the reader should turn to the page to look for these seven errors, he may correct an eighth about the middle of it, by turning "the fifteenth into "the twenty-fifth.") As to the Castilians, however, see also, p. 651, but especially p. 630, where one would suppose that the following passage would suggest a suspicion of some mistake:—"Then the other Arragons and Castilians [Cathelani], every man willing to speak for himself, said: that they did all agree to the desire of their king.....When a great number had spoken their minds, and were heard, and the Castilians [Cathalanorum longus ordo] had made an end, Ludovicus the Cardinal Arelatensis, a man of marvellous constancy, and born for the governance of general councils, gathering together the words of all the orators, and turning himself *first* to the Castilians, [ad Castellanos] he spake much of their devotion to the sacred council; in like manner he spoke unto the Castilians [de Cathalanis] and Lombards." It is not to our immediate purpose to notice the translation of the Cardinal's speaking, '*ad Castellanos*,' and '*de Cathalanis*;' but, being on the subject of the *Castellani*, what will general readers understand by Senibald's predecessor, Ce-

Bishop of *Vich*, sometimes to *Vicenza*, 606, 626, &c., and, at p. 666, to *Nice*.

This, and a good deal more, which will, I hope, form the subject of future communication, I had written, when the fourth volume reached me; and though I feel convinced that what I now send, and the preceding letter, which was published since the date of the remarks which the publishers have thought proper to prefix, contain a very sufficient answer, yet I think it right to offer a few observations on them.

The publishers say that, "from two quarters, neither of which can lay claim to the main qualification of a critic—*impartiality*,—they have had to bear some unkind observations. These observations they would gladly have received in silence, were it not that a refusal to plead to charges publicly made, might be represented as an admission of the truth of these allegations. First, then, a correspondent of the *British Magazine* commences a series of verbal criticisms. But, happily, the real motive of his labours is confessed at the very outset."*

I do not know who has made any unkind observations on the publishers. It is almost impossible that they should have read my letter, from which they extract, without having seen my name, which I subscribed, and you prefixed, to it; and therefore without knowing that it was written by the same person who had just printed a pamphlet on "Fox's History of the Waldenses," in which "the taste and liberality of the publishers" of the new edition was complimented, and the work described as "one of the handsomest volumes" which the nineteenth century has produced. They knew of this pamphlet before the third volume, with the single erratum,

lestine IV., being "born in Mediolanum, amongst the *Castellians*"? 495, will they guess it to mean that he was of the family of Castiglioni?—"ex Castil-lonea gente." *Blondus*. 291.

* [See before p. 25.]

was published; and I think they will not find, either in that pamphlet, or any where else in what I have written, any unkind observation on them; and I hope they will not consider me as making one now, if I say, that they seem to have left their proper place, and stepped into the editor's, as if, after all the great and small capitals which they have employed in announcing him to the public, he were a mere man of straw.

As to impartiality, it is, in some matters, a very good thing; though I can by no means admit that it is "the main qualification of a critic." It seems to me that knowledge of the subject, and, perhaps, some other things, will rank before it; but, be this as it may, I think people will be apt to suspect that the publishers are quite as likely to be partial *to* their own work, as I am to be partial *against* it. I do not, however, know whether they mean that this partiality belongs to me, or to the Magazine; and in case any insinuation, such as is more plainly made against "another journal of less note," should be intended by describing me as a "correspondent of the *British Magazine*," instead of by name—that is, if they mean that the suggestion of examining their work came directly or indirectly from anybody connected with the *British Magazine*—it is right to say (for I am afraid you would not take the trouble) that it is entirely unwarrantable and groundless.

They inform their subscribers (and, waiving the incorrectness of the expression, I sincerely rejoice in their having done so) that I have commenced "a series of verbal criticisms." It is scarcely worth while to dispute how far all the contents of my first letter are justly described by these terms; for, since the date of their remarks, a second letter has been published, to which (as well as to this) I think they will scarcely apply such a description; but I must say that it seems to me hardly creditable to suggest by insinuation a

line of defence, while actually declaring that they will not make any answer. They first of all say, that a refusal to plead might be represented as an "admission of the truth of these allegations"—that is, those contained in the *British Magazine*, and "in another journal of less note;" and then they add, "to neither of these attacks will the publishers make any answer." Well, then, as they have very justly observed, their "refusal to plead" (seeing that they seem to have thought it *their* business to plead,) will be represented as an admission that *they* admit the allegations to be true. But if they have resolved not to make any answer, let them not attempt to throw dust into the eyes of their subscribers by vain talk about verbal criticism and frivolous charges, while they do not venture to specify one; let them not talk of "*supposed* misspelling of many French and German [they mean Latin] names!" as if it required a note of admiration that anybody should think that it mattered how such outlandish things as French and German names were spelt, or as if they were prepared to shew that the misspelling was only "*supposed*;" nor let them talk of having "every name adjusted by the *most* accurate system of spelling," as if I had, on any occasion, cavilled at the mode of spelling adopted in the new edition, or as if they could contend that any one corrupt name which I have mentioned could be defended by *any*, even the *least* accurate, system of spelling. If they can shew any such case, it has occurred through my ignorance, and if pointed out, I shall be glad to acknowledge my error. But if such a mode of insinuating, which is to have the effect, without the responsibility, of an answer, is not quite fair, is it not even going a step further to ask their subscribers "what is the real value of that criticism which *merely* finds, in such an *extensive* field, a *few* errors in the spelling of proper names, or in the dates assigned to minor circumstances"? and this after acknowledging that I had *commenced*

a *series* of verbal criticisms, of which they had seen only the first letter; and is it fair, in order to make the “few” in that letter (more than fifty, I believe,) appear still fewer, to represent them as collected from *two* volumes, when in fact they were all taken from *one*? not because that was the most incorrect, but because I had not had time to look over the other, which had but just been published.

Again, they plead (though determined not to make any answer) that two points were strongly urged on the publishers, when they undertook this work, which in some degree operate against its *absolute perfection* [which they would have their subscribers suppose that some unreasonable persons have required at their hands]—namely, economy and speed. If by *economy* they mean that the work would not bear the expense of employing competent persons to edit it, the plea is legitimate, and, I dare say, true; for it is difficult to imagine how so large and handsome a volume, to be sold at such a price, could allow much for either editor or publisher. But this plea does not well agree with their own pledge—“it will be their object, in pursuit of which no pains or *expense will be spared*, to render this edition the most perfect that has yet appeared;” or with the certificate which they now republish, that, in fact, “they have spared no pains or expense in securing the most able assistance” for the prosecution of the work. As to *speed*, it will be obvious that nine-tenths of the errors might have been set right, by any one who knew how to do it, in as short a time as it took the editor to read over the text, and make the perpetual alterations of spelling and phraseology which attest that these strange and incomprehensible words passed under his eye.

As to motives, it seems unnecessary to say anything, except that those who are, or fancy that they are, under charges, are very apt to talk about motives, when they have no defence as to facts.

I am, &c.

LETTER IV.

I have already offered a few remarks on the reply of the publishers, which came to my hands just as I was about to send off my third letter, and it was not my intention to have taken further notice of it; but, on reflection, it seems best, before I proceed to any other point, to say a few words on a state of opinion and feeling which is avowed by some persons, and seems to exist in a good many others.* As I sincerely differ with them, it may be as well briefly to say how and why, that we may fully understand one another.

In this and similar cases some would say, "What is the general tendency of the book? What is its practical effect? Is it likely, on the whole, to do good? If it is, ought we to mind, should we notice, should we not rather conceal, any defects which may be discovered, at least if they are such as are not likely to lead the reader into dangerous error? If they are mere blunders, mere mistakes of well-meaning ignorance and incompetence, is it not better to say nothing about them, lest we should lower the credit of a good man, and lessen his authority in matters of more importance? A reader who is not told of the mistakes may read the book without finding them out, and be much the better for it. In the present case, for instance, a man may imbibe a very salutary conviction of the idolatries, superstitions, and cruelties of popery, and of the reality and power of the faith which sustained the martyrs, even though there should be a thousand errors in the chronology, geography, philosophy, and grammar, of the historian."

It might, perhaps, be answered that, granting all this, yet a good book would not be the worse for the correction

* I do not wish to write either ambiguously or personally; perhaps I shall avoid both by a general reference to the controversy respecting Milner's Church History.

even of errors which were deemed unimportant ; though, of course, our right to expect accuracy or correction in any given case, must be in proportion to the pledges of those who undertake it ; and according as it is done, or neglected, will be the place which the book will take in the literature of the country. But, instead of any such reply as this, I feel bound to express what I believe to be the truth on the subject, though I am aware that by such a course I may give offence where I am sorry to do so. I believe that all such feeling, and such argument, as I have attempted to describe, arises from incorrect views on the nature of truth in general, and particularly from an idea that truth has no intrinsic value whatever, but that any particular truth derives such value as it may at any time possess, merely from circumstances. If a matter of fact is not, in the estimation of such persons, of some probable use for some effect which they think that it may produce, they not only consider it of little or no consequence whether it is correctly or incorrectly (in plain terms, truly or falsely) stated ; but if, through ignorance or inadvertence, it has been falsely stated by a writer whose credit they wish to keep up, they are prepared to do everything in their power, to excuse, to conceal, and so to perpetuate, the falsehood, and to deter others from exposing it. The correction of a falsehood is, in their view, a mere matter of expediency. If it is to be set right, it is not because it is wrong, but because it may do mischief ; and the question as to acknowledging and amending a fault, is a mere calculation of probabilities. I repeat, that all this is grounded on an idea that truth has no intrinsic value, and derives importance only from its consequences or probable results.

Holding a totally different opinion, I am quite aware that I may be misunderstood if I express myself very differently (because I feel very differently) respecting books which they admire. For instance, when Fox tells me that our King

Richard in his way to the Holy Land sent for the Abbot Joachim, and adds, "this abbot was in the year of our Lord 1290," iii. 105, I should say, "You had better not affirm that, unless you are quite sure that he survived his interview with King Richard a whole century;" and I should, perhaps, be answered, "Never mind—probably it is only a misprint for 1190—what does it matter?" On the *same page*, again, "There is also the prophecy of Hildegard, (of whom we have spoken before,) in the 29th book of Vincenius. 'In the year,' says she, 'after the incarnation of Christ, 1200, the doctrine of the apostles, and the fervent justice which God had appointed among the spiritual Christians, began to wax slack and doubtful.'" I should again venture to suggest, "As you 'have spoken before,' at p. 88, of her having 'flourished about the year of our Lord, 1146,' does it not seem rather odd to make her talk in this retrospective way of the period *since* the year 1200?" I might be told, "Never mind, the reader is expected to remember what he read at p. 354 of the preceding volume, where 'the thing itself most evidently declareth a great iniquity of time;' but what does it matter?" Why, I should answer, if in this case of Hildegard either of the two could be considered as of much importance, one might say that there is some difference between testimony and prophecy—but never mind. Still, on the *same page*, we are told that Fluentius the bishop did not "doubt openly to preach that Antichrist was born in *his days*, as it appeareth by Sabellicus. Also before *these days* [most readers would of course suppose, before the days of Fluentius, were it not that this Bishop of Florence has been a good deal hacked as one of the 'line of witnesses' against the papal Antichrist; and therefore those who have read Bishop Newton on the Prophecies, either in his own works or in those of more modern writers, may be aware that Fluentius was condemned in the year 1105. I presume,

therefore, that Fox meant before the fourteenth century, of which he was writing,] A.D. 1239, Gerardus, Bishop of Laodicea, in his book entitled ‘Of the Preservation of the Servants of God,’ doth conjecture Antichrist to be even at hand, by the rarity of prophesying and the gift of curing.” This Bishop of Laodicea is, I believe, principally known by his being said to have attended a council about a century before the time specified by Fox, (that is, in the year 1142,) and by his having written some books, one of which I have seen described as “*De Conversatione Servorum Dei*.” This, I suppose, Fox had also seen, and read *conservatione*; but I believe the title really was, “*De conversatione virorum Dei in terra sancto commorantium*,”—but never mind.* Fox immediately proceeds, “There is also a certain prophecy of Jerome Savonarola, evident (if it be worthy of credit) sixty-nine years *before*.” One would suppose this to mean, “before” the year 1239 just mentioned, or, at any rate, “before” the period of which Fox was writing; but, in fact, it is only the same effect of a close translation of *Illyricus* as I have mentioned on a former occasion,† and means, that Jerome Savonarola had suffered sixty-nine years before the time when Fox was writing: the words of *Illyricus* are, “*Ante annos 50, exustus est Florentiæ celeberrimus concionator Hieronymus Savanorola*,” &c.‡ Now, when all these blunders are crowded into *one page*, shall we be seriously told, “Never mind;—these mistakes will not do anybody much

* It seems likely that Fox confounded this writer with Gerardus *Leodiensis* or *Leodicensis*, who lived nearer to the time which he mentions. This seems the more probable, as he appears to have made the same mistake elsewhere. If the reader turns to vol. ii., p. 193, he will find the Bishop of *Laodicea* introduced; and if he turns to *Illyricus*, (Catal. Test. 371,) he will, I think, be in no doubt that Fox was translating “*Nactus occasionem captivitatis Leodiensis episcopi, quem nescio quis cœperat*.” If he is acquainted with the history, he may be as much surprised to find the Bishop of *Liege*, as the Bishop of *Laodicea*, so circumstanced. In fact, it was the Archbishop of *Lunden*—but what difference *can* it make?

† Review of Fox’s History of the Waldenses, p. 38. ‡ Catal. Test. 988.

harm ; do not cavil about them, but look at the doctrine." Well, then, what *is* the boasted doctrine? Why, that the Abbot Joachim, and "this blessed Hildegard," were divinely inspired prophets.

Is it for the sake of this precious doctrine that we are to overlook and to excuse all sorts of ignorant blundering? Or is there some other doctrine, for the sake of which this abominably false doctrine is to be thrown among the heap of misstated facts, as one of the things which it is expedient to pass over for the sake of something else? I speak, however, of the principle ; and I cannot conceive that any doctrine, how good soever, is a sufficient excuse for the misstatement of fact. I have the satisfaction of knowing that many are ready to join me in protesting against this form of the expediency system ; and I am full of hope that the glaring specimen presented by this new edition of Fox, may lead reflecting persons to consider, whether this "never-mind" school of history should be allowed to cut its way through matters of fact, with reckless slaughter of names, and places, and dates, and with any translation or mistranslation of documents, in order to establish any point of faith, or practice, or opinion, which it may see fit to select. Besides I cannot help anticipating much good from an assurance of the probability that many subscribers, after puzzling over the history of the Christian church, presented to them in so singular a form of undigested and negligent compilation, will be led to desire something like a plain, intelligible narrative of facts, not written for the sake of inculcating any particular view of doctrine, or of exalting or criminating any particular class of persons.

But what can general readers make of history thus set before them? Take, for instance, the council of Basil. There are, perhaps, very few parts of ecclesiastical history more interesting to those who would be likely to read the acts and

monuments of protestantism. It must be a matter of interest to see the papal supremacy openly questioned, publicly debated, and even practically disputed, by a council undertaking to depose the reigning pope and elect another. And such another—the very idea of taking a Duke of Savoy, shaving him, and seating him in the chair of St. Peter, is surely most singular; and every reader who desires to understand the facts of which he reads must wish to know who were the electors. If he does, that which the publishers affirm to be “by far the best edition of Foxe—the most complete, and the most accurate that has ever been produced,” will tell them that first of all a triumvirate was chosen, the first and foremost of which was “Thomas Abbot of Donduno, of the diocese of Candiderace, commonly called of Greece,” iii. 662. Did anybody ever hear of such an abbey or such a diocese? And though he is afterwards called Thomas de Scotia, (which may lead to a suspicion that though ‘called of Greece’ he came from Scotland,) will one reader in fifty guess that *Candiderace* is a corruption of *Candida Casa*, and that, in fact, he was the Abbot of Dundrain, in Galloway? This abbot, and the other two members of the triumvirate, “associated unto them Christian Gregreginus, President of St. Peter’s church in the diocese of Olmutz, in the heart of Germany,” iii. 663. Was there only one St. Peter’s church in the diocese of Olmutz, and what was the function of the “President” of it? “Never mind”—but I do mind. If it does not matter who the man was, or where he came from, why does this long description hold the place of sense? Why is the general reader to be astonished by a parade of fine words which will not bear pulling to pieces—and from which he gains no idea but the mistaken one, that there is something very learned which the editor did not take the trouble to bring down to the level of his readers? This person filled a considerable place in the council; and it may, or

may not, be worth while to specify that he got a surname from the town of Königin Gratz, and that he was prior of the canons of St. Peter's at Brunn, in the diocese of Olmutz, which (whatever excuse there might be for Æneas Sylvius) is somewhat absurdly described to modern readers as being in the heart of Germany.

Thus, however, there were four persons ; and whom did they, in fulfilment of the duty for which they were selected, appoint as electors of the new pope ? Why, among others, Bishop *Epurgimus*, and Bishop *Faurinensis*, and the Bishop of *Seben*, and Bishop *Nicensis*. Did anybody ever hear of any one of them ? The unlucky "general reader" seems as if he had no chance with any of them except *Nicensis* ; but even that is only as he stands here, for in the book he immediately follows "George Bishop of *Nice* ;" so that if he has heard of the council of Nice that will not help him ; but, what is still more unlucky, both are blunders. *Nice* should be *Vich*, (*Vicensis*), in Catalonia, and *Nicensis* should be *Visensis*, or of *Viseo*, in Portugal. "Never mind—they were popish prelates, what can it matter where they came from ?" Why, really, seeing that they chose the Duke of Savoy for pope, the locality of these prelates seem to be an important feature in the case ; and surely it is not all the same whether an unheard-of bench of bishops descended from the clouds in a machine to do this singular deed, or whether they came from Ivrea, Turin, and Geneva.* They had with them, however, "William Archdeacon of St. Hewes, of Metz." One does not often hear of an Archdeacon of *Saint* Anything ; but perhaps it does as well for practical purposes as calling him "William Hugh's, (if we may so translate his name, *Guilielmus Hugonis*), Archdeacon of Metz." "Henricus de Indeis of Cullen," too, may do as

* *Eporediensis*, *Taurinensis*, *Gebennensis*.

well as if his *n* were turned, and he were recorded as “Henricus de Judeis, of Cologne.” Next to him comes “James de Saltzburgacan, of Ratisbone,” who may, perhaps, be considered as only modernized by being docked of nearly half his canonical title, but whom some readers may hardly make out to have been, “James de Saltzburg, *a canon* of Ratisbone.” Then, as to abbots,—“the Abbot of *St. Beningo*” may be guessed to mean “*Benignus*.” “Nicholas *Crossetanus*” may do as well as *Grossetanus* ;” and “John de *Thaurenensis*,” notwithstanding the grammar, leads us to suppose that he came from somewhere in the diocese of *Turin*, which is more information as to locality than we are sometimes able to obtain. Indeed, what would be the use of knowing to what particular monastery he belonged? Yet, when one is aware of the thing, there is something very concise and comprehensive in turning titles or descriptions into names; as in the next abbot’s case, “*Francis Abundance*,” though, without some intimation, the general reader would hardly guess that “Francis” was the name of the man, and “Abundance” (or, Notre Dame d’Abondance) that of an Augustine monastery in the diocese of Geneva. But not to insist on all these barbarisms, which are contained in about one page,—such as has, I think, seldom been equalled,—I must notice one other thing in it, which will perhaps surprise the general reader, who has been previously called upon to read rather more than he understood about the Soldan of Babylon, the Soldan of Egypt, and other such paynim personages. It is, that these electors, thus assembled to chose a pope, were to have “Peter de Atro [*read*, Atrio] for the *Soldan*, who had used the same office before in the council.” What business could any Soldan have in the council where even Benet and Collet were excluded? This looks, indeed, like “Turk

* I have before noticed the editor’s explanation of this phrase at iii. 634. It has been since repeated, iv. 364, with the additional absurdity, that the per-

and Pope ;” and a note about it would have been more to the purpose, and more for the convenience of the general reader, than one to tell him that “Cracovia” means “Cracow,” or that “Tridentum” means “Trent,” or any one of the five notes which attest that this page of blunders was *not* sent into the world with such purely careless rapidity as the statement of the publishers might lead one to imagine.

But two considerations lead me to fear that I am occupying too much room with this particular case. I say nothing about trespassing on your pages, because you have the remedy in your own hands; but there are two other considerations. First, that the defence that has been insinuated consists principally, in a suggestion that the faults pointed out are *few*, while I feel embarrassed by the number which I have noticed, but not yet mentioned. Secondly, while I am working down the number already noted, they are rapidly multiplying by the publication of fresh volumes. Let me give a specimen from the volume just published. I have as yet scarcely had leisure to pay much attention to it, but a friend, who found it on my table, happened to look into it, and read to me the editor’s note on p. 383. The passage which it is intended to explain is this:—“Afterwards, the emperor coming to Brussels, there was a terrible slaughter and persecution of God’s people—namely, in Brabant, Hennegow, and Artois.” The note itself is “‘Hennegow,’ probably Henneberg.—Ed.” Why *probably*? Even if it were not stated in the heading that the persecution was in Flanders, what likelihood is there that the emperor’s coming to Brussels should affect the protestants of the county of Henneberg down away in Franconia? Can it be anything but the mere guess of ignorance, grounded on a little similarity of sound,

son degraded “from the order of Benet and Collet,” was “a religious man of the friars Eremites of the order of St. Austin.” [The fact seems to be that the Editor did not know the difference between *Monastic*, and *Holy*, Orders.]

and put forth without even looking at a map? Surely, the only probability which appears on the surface is, that *Hennegow* was some place near Brussels, and between Brabant and Artois; and anybody who should look at the commonest English map would suspect it to be *Hainault*. I say an English map, because, if he looked at a German or Dutch one, he would probably find Hainault plainly called *Hennegau*, or *Hennegouwen*. Then, presently afterwards, we are told that “coming to Hennegow, Augustine desired Master Nicholas, because he was learned, to come to *Bergis*, to visit and comfort certain brethren there.” iv. 390. The editor having, as we have seen, previously decided that Hennegow was, probably, Henneberg, and having here, on the opposite page, the plain words “*Bergis in Hennegow*,” now puts a note to inform his readers (without any doubt or probability, and as a mere matter of fact) that *Bergis* means *Bergen-op-Zoom*,* or, in other words, that Bergen-op-Zoom is in Franconia, while, in truth, *Bergis* (or rather *Bergæ*, but the reader will have perceived that neither Fox nor his editor are very particular about cases) means *Mons*, the capital of *Hainault*. If the reader looks in a German or Dutch map, he may probably find it called Bergen, for a reason which will be obvious to those who only know enough of Latin and German to be aware that *Mons* in one language, is equivalent to *Berg* in the other.

If I have expended room in noticing this fresh instance, it has had the good effect of bringing us back to the subject of geography, of which it is really necessary to take some further notice, as will, I think, appear by a few specimens which I will give as briefly as I can,—indeed, they require but very little remark.

We are told that, while on his way to the Holy Land,

[* I should have said “*Berg-op-Zoom*.”]

“King Richard won another certain strong hold, called ‘Monasterium Griffonum,’ situated in the midst of the river Delfar, between Messina and Calabria,” 299. How could there be a *river* between Sicily and Italy? Scylla and Charybdis (which, by the way, Fox tells us in the new volume “be two dangerous rocks in the sea,” iv. 629,) are got rid of, and not only the Pharos of Messina, but the streight to which it gave a name, are all sunk in “the river Delfar.”

Again, in the history of the same monarch, Fox tells us, “It befel that a certain noble personage, Lord of Lemonice, in Little Britain, (Widomarus by name,) found a great treasure,” 318. I suspect that he might have kept it, if King Richard had possessed as little information respecting his locality as is here furnished. If it could be supposed that any one really desirous of understanding the history, and of knowing the proper names of the persons and places of which he reads, would study this edition of Fox’s work, it would be worth while to lay down a few rules for finding the root of those words which are not to be found in any dictionary. One of the first of these rules should be to invert any *n* or *u* which may be found in the word; and perhaps one of the next should be to turn any *u* thus found into a *v*. At all events, these rules would be sufficient for our present purpose; and having applied them to the Lord of *Lemonice*, we get *Lemovice*, which we may consider as either a translation or an abridgment of *Lemovicensis*; and so we detect the Lord, or Viscount, of *Limoges*. But when or how his territory got into, or out of, “Little Britain,” I have no idea. In the same paragraph, too, the place where King Richard was slain, and the man who killed him, are both miscalled, and *Galuz* and *Cordoun* should exchange initials. Now (without adverting to higher considerations) shall we not, as a nation, get laughed at all over Europe for reprinting such a History of England,—and that not only without any cor-

rection, or any notice of its blunders, but with great solemnity of recommendation on the precise ground of “the high character of the work for *accuracy of detail*”?—But the subject of geography is too copious to allow of my crowding into this letter what I wish to say of it; I hope, therefore, to resume the subject, and, in the meantime,

I am, &c.

[In the number of the British Magazine which contained the foregoing letter, the editor added, among the notices to correspondents, some remarks which, not only because they contain a testimony which I highly value and of which I wish to avail myself, but because they produced a reply from the publishers which is referred to in a subsequent letter, I here reprint. He says;—

“MR. MAITLAND has, in this and the preceding Number, said everything which can be necessary in reply to Messrs. Seeley and Burnside’s extraordinary advertisement stitched up with the July Number of this Magazine, so far as respects himself. The Editor wishes to add a word with respect to one point which refers more particularly to the Magazine. Messrs. S. and B. say, that this work, in commenting on them, cannot lay claim to the main qualification of a critic—*impartiality*.

When persons who have no character to support choose to vilify others, it cannot be of any use to take any notice of them; but as Messrs. S. and B. are not to be considered as coming under that predicament, they are now directly asked on what grounds they have ventured to say that they could only expect a *partial* criticism of their undertaking in this work, and what they mean by the word *impartial*. What more could be done than was done about their undertaking in this work, even by *a friend*, (before its publication, too,) it is hard to see. The publishers were characterized as spirited; their proposed price, as being “as reasonable as possible,” and “all success was wished to the undertaking.” It was added, that Mr. Townsend was, in this edition, to give a vindication of Foxe, and that he would do it “with a spirit and force which no one could exceed.” What would Messrs. S. and B. require? What right have they, after all these indications of friendly feeling towards them and their work before a line of it, or any proof of the powers of their *working* editor, had been seen, what right have they to throw out insinuations of unfairness and want of impartiality?

As to the way in which they have thought right to attempt getting rid of Mr. Maitland’s charges, they must judge whether it will be likely to reflect credit on themselves, or not. They do not even hint at the very important fact, that the charges proceed, not from *an anonymous* correspondent, but one who gives the best pledge for his intention to be *impartial*,—viz., the giving his name, and that a name so well known as Mr. Maitland’s. They do not even *hint* at this, but describe the charge as coming from “a correspondent of

the British Magazine." But what is far more serious, they describe Mr. Maitland's criticisms as referring wholly to the "supposed *misspelling* of many French and German names." Now, what is the real fact? Mr. Maitland charged both Foxe himself, in many cases, and his editor, in at least as many, with being wholly ignorant what cities were described by various Latin words, and, in consequence mistranslating them, and falling into every sort of absurd blunder. For instance, in one place, Mr. Cattley makes the city *Caen* mean a man called *Cadomus*; and at others, the Abbot or Bishop of Caen is made out to be a prelate of *Cadomononcy*. Almost regularly blunders of the following kind were made:—We know that the Bishop of Durham, for example, is in Latin, "Episcopus Dunelmensis." What should we think of Mr. Cattley if he let this bishop stand as "Bishop of Dunelmens." Yet this is what is done in hundreds of places; and what Mr. Maitland, or any one else, may reasonably ask is—"What can you make of a book which speaks of persons as living at places which you never heard of, and cannot guess where they are, though they must obviously be in countries which you know?"

But, again, do Messrs. Seeley and Burnside mean to say, that if the people of *Castile* are described as the people of *Catalonia*, or vice versâ, and if such mistakes happen in every page, and are left in this edition, that the book does not become absurd, unintelligible, and useless?

Do they think that Mr. Maitland's name is so wholly unknown that they *can*, as matter of policy, thus get rid of his remarks? As matter of *right*, do they think that they act as true and Christian men in attempting it.

Doubtless, it must have been a great annoyance to them to find out how things were, on the appearance of Mr. M.'s pamphlet respecting the Waldenses, in which all this was stated; and had they then pursued the obvious course,—viz., delayed the publication of the next volume till it could be more carefully revised, and had they promised, in an advertisement, a full list of errata for the second volume in the third, every one would have sympathized with persons who must have embarked much capital in the enterprise, and who, in this manner, shewed their wish to do what was just and fair to those who supported it. *Certainly Mr. Maitland would not have pursued the subject.* As it is, they have taken another course. It remains to be seen whether it will answer." *Sept. p. 355.]*

LETTER V.

"The world," says Fox, "being commonly divided into three parts, Asia, Africa, and Europe; Asia is counted to be the greatest in compass," iv. 88. Whether we ought to understand from this that Fox had not heard of America, I do not know, and the editor does not undertake to decide.

He merely appends a note,—“On the 4th of August, 1498, the great continent of America was discovered by Columbus; the above observations were made by Foxe, about 1566.—ED.” One would think that the news must by that time have reached England; but some of Fox’s geography might almost lead us to doubt whether it had reached him. To be sure, he elsewhere tells a story of “one Villegaignon, lieutenant for the French king, who made a voyage into the land of Brasil with certain French ships,” and further states (referring, I suppose, to his followers) that he “sent certain of them away in a ship to the river Plata, towards the pole antarctic, a thousand miles off.” iv. 440. But what idea Fox really had, or would be likely to convey to a general reader, respecting those localities, is a matter on which opinions may differ; and let us, therefore, proceed to what is more clear.

In my preceding letter, I noticed a monastery situated “in the midst of the river Delfar;” and if it should excite surprise to find a river in the sea, and a monastery in the river, it may seem no less remarkable that a pope should select a “deep river” as the place wherein to write a letter; yet we find that an epistle from Pope Alexander to the Archbishop of York was “given at Venice, in the deep river, the 26th of July.” ii. 257. It seems very doubtful whether general readers will guess what this means, any more than they would guess where the “protestation of the prelates,” of which I gave the first half-dozen lines in my first letter,* was made, on reading that it was “Done at Paris, at *Lupara*, in the chamber of the said lord our king,” ii. 596. Why are well-known places to be thus masqueraded, as if for the very purpose of puzzling the English reader, who would never dream that he was reading of places which he has

[* See before p. 7.]

probably visited, and whose names, at least, are perfectly familiar to him? Can any man believe that it was speed, or economy, or anything but sheer ignorance, that hindered either Fox or his modern editor from naming the *Rialto* and *Louvre*?

After his professions that "modern orthography is introduced; grammatical errors corrected," &c., for the convenience of general readers, would the editor have suffered such barbarisms to stand in his pages as "the mount *Perineus*," 231, and "the mount *Pyrame*," 189, (which ought, I suspect, if he meant to be faithful to Fox, to have been *Pyranie*,) if he had known as much of the meaning as he seems to have afterwards discovered, when Fox, more largely, and somewhat comically, described the place as "the mountaynes of *Pireney*, which be in the uppermost partes of the great ocean in the Brittish sea"? (228.) Here the editor has recognised, and has not scrupled to modernize, the Pyrenees. ii. 258.

It is, perhaps, hardly necessary, after these specimens, to adduce others, to shew that Fox had no very clear idea of the places about which he was writing; and, in fact, whoever reads a few pages of his book will see that he very commonly put down the Latin names for the reader to make the best of. The king of France offered to restore to the men of Flanders "these three cities, *Insulam*, *Rowocum*, and *Betony*." 698. The general reader may, perhaps, suspect that *Betony* means *Bethune*; and a very little Latin, and some guessing, and consideration of the country, may lead him to translate *Insulam*, into *Lille*; but as to *Rowocum*, as he may probably be unacquainted with that way of spelling *Duacum*, there is little chance of his finding out *Douay*. He will also, probably, suppose (as Fox seems to have done) that *Arsacida* was a place, when he reads, "how the Christians were oppressed by the Soldan in Syria, and that from

Arsacida there came a great power against the Christian princes." 467. I am afraid, too, he will be but little edified by being told, without any context to give him the least idea in what part of Christendom the thing occurred, that Pope Innocent VII. caused eight men and six women to be judged as heretics "in the town of *Polus apud Equicolos*," 738; and when he tries to follow the Tartarians, who, "hearing of the coming of the emperor, left the straight way through Hungary, by which they came, and returned by the river Danube to *Taurica*, and so through the fens of *Meotida*, and by the river *Tanaum*, into *Sarmatia Asiatica*," 495, he will perhaps feel that the modern editor has not given him all the help which he might have expected, by merely translating Fox's *Danubium* into *Danube*. Some readers might even puzzle this out for themselves, guided, as I presume the editor was, by the similarity of the Latin to the English; but this, though in the present case successful, is not always safe, as I have shewn by many examples. Without particularly referring to them, I may add, for instance, that *Herfordia*, ii. 710, 711, is not the Latin for *Hereford*, (that is "Hereford in Wales," iii. 337,) but for *Herford* in Westphalia.

Fox tells us that the Danes "landed in Sussex, and so came to the port of *Lewes*," 25. This is remarkable; because he appears to have been translating (or copying somebody who had translated) Henry of Huntingdon, who says, "Ad portum *Limene* qui portus est in orientali parte Cent," p. 351. But if this was ignorance of his own country, it was not greater than is shewn in his telling us that William the Conqueror "in his time, builded two monasteries—one in England, at Battle in Sussex, where he won the field against Harold, called the Abbey of Battle; besides another, named Barmondsey, in his country of Normandy," 135. One would think that a writer (and even an editor) of English church history might have learned more about

a monastery so eminent as that of Bermondsey was, up to the very dissolution, than to have told his readers that it was founded by William the Conqueror, or that it was in Normandy. But this case, though it requires notice, as shewing how little Fox knew of the places about which he wrote, and and that he was following (if any) some unworthy authority, is yet, I believe, of more importance in our enquiry, as an instance of the extreme carelessness with which he copied. I say, I believe this, because he gives no authority, and therefore may have correctly copied some other careless writer; but I cannot help thinking that he was copying from Fabian, whose words are,—“He buylded .ii. abbeyes in Englande, one at Batayll, in Sussex, where he wan the felde agayne Harolde, and is at this daye called the abbey of Batayll: and that other he sette besyde London, upon the south syde of Thamys, and named it Barmoundesay: and in Normandy he builded other .ii.” p. 247. Should the reader think it impossible that Fox’s vaunted accuracy should have been misled by the juxtaposition of the words “Barmoundesay” and “in Normandy,” (perhaps in his copy without a stop, and with only a contraction for the *and* between them,) I shall, perhaps, produce matter which may alter his opinion. Is it, indeed, more strange than for an English historian to talk of the “the constitutions made at *Clarendon*, in *Normandy*” ? p. 201.

I must however add, in the meantime, on the subject of geography, that Fox seems to have been somewhat at a loss, and his editor to have afforded the general reader no help, on the subject of Palatinates and Counts Palatine. Fox tells us that Lewis, son of Otho, obtained of Frederick II. “the dition of *Palatinum Rheni*, so called, who gave also Agnes, the daughter of Henry, *Earl of Palatine*, to Otho, his son, in marriage. This Henry was the son of Henry Leo, the traitor, unto whom Henry VI., the father of Frede-

rick, gave in marriage Clementia, the daughter of his brother Conrad, *Palatine of the Rhine*, and gave him the keeping of the palace of the same," ii. 488. Is it intended that the general reader should make anything of this? But as to Palatines, we read that "this pope, being thus deposed, was committed unto the *County Palatine*, and by him carried to the castle of Manheim" iii. 417. And again, that the emperor, "understanding their intent, sent Louis, the *County Palatine* of Heidelburgh, and the Lord Frederick, Burgrave of Nuremburg," iii. 450. In another place (and it furnishes a singular instance of Fox's careless copying, and of his ignorance of the persons about whom he was compiling) we read, "that in the island of Cyprus, and in the journey before, died the *Earl of Palatine*, and one of the twelve peers of France, also the Earl of St. Paul and Blesse," ii. 446. The reader will naturally suppose (and I apprehend that Fox and the new editor never meant anything but that he should suppose) that these were three different persons, one of whom was Earl of Palatine; another, one of the twelve peers of France; and a third, Earl of St. Paul and Blesse; but, in fact, they are only two men, one of whom cannot be properly said to be named at all, though he was (like many other persons) both a Count Palatine and *one of* the twelve peers of France. But if Fox had not really thought that he was reading in Matthew Paris about three persons, when in truth he was reading of only one, common sense would have told him that it would be of less consequence to omit either of these adjunct titles than not to state that this person, who was a Count Palatine and Peer of France, was the Bishop of Noyon. He seems to have thought it not worth while to say what became of the bishop, while he recorded the loss of the Earl of Palatine, the peer of France, the Earl of St. Paul, and, I may add, (in the same sentence,) *Johannes de Denis*, a valiant captain," by whom the reader will please to under-

stand, not the critic, but John Earl of Dreux* It is a supposed misspelling.

A somewhat similar case of mistake, arising, as far as appears, from extreme carelessness in transcribing, and contented ignorance as to who and what the people were of whom the historian was writing, may be found at page 472 of the same volume.

“Of this treason of the pope against Frederick doth also Matthew Paris make mention, during his wars in Asia, who, saith he, purposed to have deposed him, and to have placed ‘any other he cared not whom (so that he were a child of peace and obedience) in his stead.’ And for the more certainty thereof, the said Matthew Paris repeateth the letter which a certain Earl of Styria wrote unto him concerning the same, which letter hereunder ensueth word for word.

“To the high and mighty prince, Frederic, by the grace of God, Emperor of Rome, and ever Augustus, and most puissant King of Sicily, Thomas, Earl of Actran, his faithful and trusty subject in all things, humble salutation.’ &c.”

If the reader has never heard of any earls of Styria, or of any place called Actran, either in that or any other part of the world, he may perhaps turn to the old edition of Fox, and he will then find that what is here called *Styria*, there stands *Siria*. This is, I presume, an intentional alteration, by which the editor thought that he was correcting the text, and for which he took colour from the head-line of the next page, (303,) which runs—“the letters of the Earl of *Stiria* to Fred.,” &c. As to his afterwards describing him (or letting him describe himself) as “Thomas Earl of *Actran*,” it would have been much better to call him Thomas Aquinas, (which he really was, though not the angelic doctor who must at that time have been in petticoats, but one of his family,) for he was Earl of Aquino and *Acerra*, of which latter title *Actran* is, in the phraseology of the publishers, a supposed misspelling. I should rather suppose it to be a corruption of a barbarous translation of Matthew Paris’s “*Atteranensis*,” and that Fox had originally written it *At-*

* Matt. Par., an. 1249, tom. II., p. 771.

teran or *Attran*, and that the first black letter *t* had got changed into a *c*, as that letter is apt to do. Be this as it may, what had this Thomas Aquinas to do with either *Siria* or *Stiria*? And when the editor found one word in the text and the other in his margin, would it not have been better to turn to Matthew Paris than to content himself with merely modernizing *Stiria* into *Styria*, and putting that word, on mere chance, in place of *Siria*? If he had done this, he would have seen that the earl had nothing to do with *Styria*, and that even *Syria* was no more concerned in the matter than that when the earl had written his letter he sent it there to the emperor. The words of Matthew Paris are—"Sed quoniam hujus rei certitudo nobis non nisi per alios constare potuit, ponemus hic literas Thomæ cujusdam comitis, quem imperator cum quibusdam aliis in recessu suo, imperii tutorem constituit et rectorem: quas imperatori super hoc negotio in *Syriam* destinavit, et quas a quodam fide digno suscepimus peregrino."* If the matter can be better explained, let it be; but I can only suppose that, in hastily running over the words of Matthew Paris, Fox took the word *Syriam* for the title of the person to whom the emperor had destined this business.†

* Tom. II., p. 353.

† [This may be a proper place for a few words on Fox's manner of dealing with names and titles; or rather his very odd way of confounding them, which arose in a good measure from a barbarous translation (or non-translation) of Latin writers, in whose works he did not himself know what were names and what were titles. Thus he tells us of "*Huniades*, surnamed *Vaivoda*, prince of Transylvania," iii. 762, and of "*Huniades Vaivoda*, the noble captain," *Ibid.* On the next page this person comes to be "*John Huniades* the worthy captain above mentioned," and on the next, simply "*Huniades*;" and at iv. 54, we read that "*Vaivoda* flying to the Turk desired his aid." Again at p. 32, we read, "There reigned at the same time in Servia a certain prince, named *Georgius Despota* . . . it was not long after Amurath had married the daughter of *Despota*, but he, contrary to his league and promise made war upon *Despota* his father-in-law," &c. At vol ii. 121, we have "*Johannes* surnamed *Primicerius*," and *Petrus Oblationarius*." The first of these one would think Fox must have known not to be a surname, for it stands in the original "*Primicerius scholæ*,

I see that I am getting, or rather that I have got, into the question of Fox's use of authorities, and the actual fidelity of his translations. On this point I did not mean to have entered without some prefatory observations, which I hope to offer before I proceed further into the subject; but as we have got this letter in hand, I will give one or two specimens

cantorum;" as to the second, he probably did not know what it meant, and so let it stand as it was. At ii. 273, we are told "In the year 1180, there came to the Council of Pope Alexander, one *Pisanus Burgundio*, a man very cunning both in Greek and Latin," which is really more than can be said for the person who thus translated Robertus de Monte's, "quidam civis Pisanus nomine Burgundio." What Fox meant by saying that the pope had a "special trust in Albertus Behavus, of the noble house called *Equestri*," ii. 481 (unless it implies such ignorance as one can scarcely imagine possible) I really do not know. Perhaps, too, from the simple literal translation of a word, the general reader may hardly understand the full meaning of the following statement; "As the Archbishop, on a day when he had said mass, was standing at the altar, with his garments yet about him, the rude soldiers having little good manners, and less devotion, spared not boldly to rush into the church, and there laid hands upon the Archbishop as he stood; took him, bound him, and dragged him through dirt and mire (and, as we used to say, through thick and thin), and so committed him to Matthew Clark, their constable, to be kept; whereat the people greatly disdained, seeing that he was a king's son." ii. 312. The loyal reader, who sympathizes with the popular feeling, and is grieved to see a king's son (to say nothing of the Archbishop) consigned to the hands of a Dogberry, will be pleased to learn that Matthew Clark was a person of somewhat more consideration than might at first appear. Mrs. Clark, too, being sister to the Bishop of Ely (who was then Lord High Chancellor and Papal Legate) might have some breeding, and some idea of proper behaviour towards an Archbishop in distress. Matthew Clark, however, (or "de Clere," as the editor might as well have called him, instead of modernizing, or for some other reason which I cannot guess, altering, *Clerke* into *Clark*) though not a parish constable, did bear the title of *Constabularius*, being, as Ralph de Diceto calls him, the "municeps principalis castelli de Dovera," p. 671. I am not genealogist enough to know whether he was descended from "Le Sire de Clere" mentioned p. 137, as having come over at the Conquest. I suppose that Fox's turning it into "Clerke" must have been on the same principle that sometimes led him to be amusingly literal in his translations—not merely such as I have elsewhere noticed of rendering "ante annos 355" by so many "years before," or when he translates with such barbarous fidelity as to talk of the practising of prelates to entangle men in order "to wipe their noses of their money," 469; but when he extends it so far as to call the writer generally known as *Arnoldus de Nova Villa*, "Master Arnold of Newton" 591; or tells us that "the Cardinal 'Sanctorum Quatuor' or the *Cardinal of 'Pouch'* was slain" iv. 593; which, by the way, I believe Cardinal Pucci was not.]

from it, the rather because Fox pledges himself that it is given "*word for word.*"

"Thomas, Earl of Actran, his faithful and trusty subject in all things, humble salutation. After your departure, most excellent prince," &c.

"Thomas Comes Atteranensis, suus in omnibus fidelis ac devotus, salutem, *et de hostibus triumphare.* Post recessum vestrum, Domine excellentissime," &c.

This omission is not worthy of notice, except as it shews either the carelessness of the transcriber, or the laxity which he allowed himself when professing to give "*word for word.*" The next is more hard to account for, unless we suppose that Fox meant to speak what is in his parenthesis in his own person, and frankly to say that he did not know how to translate "*de thesauris apostolicis.*"

"For the aforesaid John Brennus, gathering out of France and other provinces near adjoining a great army, giveth unto them of the treasure he hath gotten together (by what means I cannot tell) great wages, in hope to recover and get from you the empire."

"Nam Johannes præfatus, de regno Francorum, et aliis conterminis regionibus, militiam contrahens non modicam; sub spe Imperii, si vos posset subigere, *de thesauris apostolicis*, suis militibus stipendia ministrat."

On this translation, in other respects, it is not worth while to comment; but almost immediately after, a clause of a sentence is omitted, for some reason or other. I believe it to have been, that Fox did not know how to translate it.

"Neither spare they man, woman, nor child, but take and keep your towns and castles."*

"Nulli sexui parcunt, *nec cuiquam extra ecclesiam vel cæmeterium deferunt*: vicos et castella capiunt."

In the next, one can hardly help thinking that there is the effect of that bitter hatred of the Romish clergy which is so glaring a feature in Fox's work.

"Your friends and subjects, most excellent prince, much marvel here-upon; yea, and also the clergy themselves of the empire do marvel with what conscience or upon what consideration the Bishop of Rome can do the same, making such bloody wars and slaughter upon Christian men."

"Mirantur super his amici vestri, excellentissime imperator; et *præcipue* clerus imperii vestri: qua consideratione et conscientia talia facere potest Pontifex Romanus, et contra Christianos arma movere."

* [This translation is not merely defective, but false; for the original implies that they *did* spare those who took refuge in Churches and Church Yards.]

Surely the ideas intended to be conveyed by the writer and the translator of the letter are directly opposite. One represents the clergy as particularly scandalized at "the bloody wars and slaughter upon Christian men;" the other gives us to understand that *even* the clergy disapproved them. As the following, perhaps the omission arose from mere carelessness, and the mistranslation from ignorance.

"Wherefore, most mighty and renowned emperor, I beseech your highness to consider your own safety, for that the said John Brennus hath laid and fortified all the ports and havens with no small company of men and soldiers; that if (not knowing thereof) your grace should arrive in any of them, the same garrisons of his may apprehend and take you as a prisoner, which thing to chance God forefend."

"Provideatis nunc obsecro, imperator potentissime, securitati vestræ, et honori super præmissis: quia inimicus vester sæpedictus, Johannes de Brennes, omnes portus cismarinos cum exploratoribus armatis non paucis munivit: ut si forte incautus a perigrinatione redires, ipse vos sub captionem conclusum incarceraret. Quod Dominus avertat."

It will be observed that all these instances occur in a short letter, occupying little more than half a page of the new edition, and which is professedly given "word for word."

I am, &c.

[In the number containing this letter there was one from the publishers to the editor, which I here reprint with the remarks which the editor appended to it.

To the Editor of the British Magazine.

Fleet Street, Sept. 22nd, 1837.

SIR, Although Mr. Maitland's paper was naturally referred to by us immediately the last number of the *British Magazine* came into our hands, your own remarks, occurring in a part of the work (the Notices to Correspondents) with which we were not aware that we had any concern, were not seen by us until late in the month, and our reply will therefore necessarily arrive at the latest moment; but still, we hope, in time for your next publication.

We think we have some right to complain of the manner in which a common phrase, used by us, has been strained so as to justify two accusations. We had spoken of "a correspondent of the *British Magazine*" as, by his own lips, convicted of a prejudice against Foxe's work. We consequently demurred to the judgment he seemed inclined to pass upon our edition, as emanating from one who, confessedly, did not like the work itself, and could not, consequently, apply himself with any impartiality to its criticism.

Now, this remark, which we must contend to have been perfectly fair and natural, as applied to your correspondent, you have chosen, it seems to us very

strangely, to appropriate to yourself, and demand of us "*what right we have*" to "throw out insinuations of unfairness" against your magazine?

In reply, we beg to say that we threw out no insinuations whatever. We simply quoted the very words of your correspondent, shewing that he disliked *Foxe himself*, whether well or ill-edited; and then observed, that no one, after reading these lines, can doubt the real "*animus of the critic.*"

Our observation, therefore, was strictly limited to your "correspondent"—to "the critic." We had no wish nor intention to include the editor of the magazine in our remark, nor did it ever occur to us that any one reading our *specific and strictly defined* charge against your *correspondent* could ever misunderstand so plain an accusation.

The other point in which the phrase "a correspondent of the British Magazine" seems to us to have been strained is, that you almost charge us with having intended to conceal the fact that that correspondent had affixed his name to his criticism. Now the common phrase which we had adopted certainly implies nothing whatever as to whether the said correspondent is anonymous or declared. Very many of your correspondents are accustomed to affix their names. And certainly we could have no wish to conceal the fact, that our principal assailant was Mr. Maitland; inasmuch as we are very well aware that with a large portion of the public the mention of that gentleman's name would greatly diminish the effect of any criticism.

You further ask, however, whether we "mean to say, that if the people of *Castile* are described as the people of *Catalonia*, or vice versa, and if such mistakes occur in every page, and are left in this edition, that the book does not become absurd, unintelligible, and useless? We reply that such mistakes *do not* occur in every page, nor do they occur frequently. That in reprinting, at a rapid rate, so peculiar a work as that of *Foxe*, some such errors should have been left uncorrected, is, we fear, true, but it is not at all surprising. We have no doubt that if Mr. Maitland had applied the same critical acumen, sharpened by the same personal dislike, to any other work of a similar class, he would have been equally successful in detecting faults of this description.

But, what is more important, we beg to add, that our unceasing attention has been given, for several months past, to the question, how the further retention of errors of this kind might be most effectually precluded; and that we have taken measures which we trust will prove effectual,—not, indeed, in securing a *faultless* copy, for that is out of the question—but in clearing it, generally, of gross errors. And we trust, too, that the remaining portions of the work will be found, in the original, less marked by blemishes of this description than those which have preceded them. Lists of the errata which have been detected will, of course, be given.—We remain, Sir, your very obedient servants,

L. B. SEELEY AND W. BURNSIDE.

The editor is very happy to admit anything which Messrs. S. and B. have to offer by way of explanation. He conceives, however, that of this proceeding no one will eventually have to complain as much as Messrs. S. and B. themselves. Can they mean, for example, that their advertisement was not so worded (although they had no intention, according to their letter, of so wording it) as to give the appearance of a charge against this magazine of hostility to their undertaking? Do they further mean, that they would have been glad to affix Mr. Maitland's name, as likely to do their cause good? If they thought so,

why did they not do it? As they disclaim, however, any intention of imputing to this magazine hostility to them, this theme need not be pursued. But a remark or two must be added in reference to Mr. Maitland. They talk of a *personal dislike* as sharpening Mr. Maitland's critical acumen, of his *disliking Foxe himself*, and of his *prejudice* against Foxe. If those who detect ignorance and errors in a writer are to be accused of *prejudice* and dislike to him, it is time for all persons to give up reading, writing, or reasoning. Whether the cause of truth is most promoted by indiscriminate eulogy, or by an impartial investigation, must be left to others to judge; but the word *personal* dislike is somewhat extraordinary in such a case. Messrs. S. and B. *have reason to know* that there was *no personal* motive in the case of Mr. Maitland, and that they were fully warned of the nature of the undertaking they were engaged in, and requested to suspend their work till it could be done satisfactorily. As they did not think that worth while, as they chose to carry the work through the press "at a *rapid rate*," they must charge the consequences on themselves, not on others. On the way in which they represented the *nature* of the errors in their advertisement, they say nothing, and therefore no further remark is needed. But as to the frequency of the gross blunders which deface this edition, they surely cannot have read Mr. Maitland's letters with any attention, if they can deny that they *are frequent*. It is a satisfaction, however, to know that some steps are being taken to secure more correctness in future, and to furnish lists of errata for the former volumes. Mr. Maitland, to the editor's knowledge, could add *very largely* to the number of those he has selected for publication, and that, too, not from having carefully hunted for every fault, but from what he noted in casual reading." Oct. p. 479.]

LETTER VI.

In my first letter I said that if Fox's Acts and Monuments are to be drawn from their obscurity, urged into circulation, and made a popular book, it behoves us to consider three things, which may be thus briefly stated:—I. The real value of Fox's authorities. II. His mode of using them. III. How far this new edition, by which the work will probably be henceforth generally known, does justice to Fox.

I had no idea of discussing these subjects in your pages; though I felt it right to state them, and to add that they ought to be maturely considered by those who take upon

themselves the responsibility of pushing Fox's work into notice. I felt also, as I then expressed, that the desultory remarks which I was about to offer would, more or less, refer to, and involve, them all; and would be rendered more intelligible by my addressing myself in the first instance to the third of them, which was in fact that one on which it seemed most urgently necessary, and on which I felt myself best qualified to speak,

I must add, however, that this was also the point which I felt myself most at liberty to discuss. For the question whether the new edition was doing justice to Fox was fairly before the world, by the publication of the second and third volumes, containing (according to the statement of the publishers) "a larger mass of matter than the whole of 'Hume's History of England.'" These volumes not only formed a very fair and full specimen of the work, and shewed what the parties concerned in the business of republication *had* done, but also shewed very plainly the course which they intended to pursue. This was indicated, in a way which could admit of no doubt, by the fact that the third volume, while it contained the editor's boast of "many gratifying communications and valuable suggestions" with which he had "been favoured relating to the second volume," acknowledged, and attempted to correct, *one*, and *only* one, *erratum* in that volume. No notice whatever was taken of other mistakes which had been specially and particularly pointed out to the publishers, and which were as absurd as that one which they acknowledged. It was quite clear that the intention was to put a good face on the matter, and trust that the ignorance or negligence of the subscribers would prevent their finding out those blunders. The two volumes, however, as I have observed, formed a fair specimen by which to judge how far the new edition was doing justice to Fox; and I felt that there could be nothing indelicate or premature in discussing that question.

But as to the work itself—the value of the original authorities, and the use which Fox had made of them—the case was different. Whatever opinion I might have formed of the correctness of the work in general, I did not know what a good many of the authorities were, nor do I think that anybody will, without some difficulty, find them out. To some authorities referred to I had not access; and, if I had been able to turn to them immediately, I really did not know that it was my business to enter on so laborious, and apparently unnecessary, a work. For, in fact, I thought what has been very strongly, but I believe very truly, observed by the editor of the abridgment now published in monthly numbers, who begins his “Address” on the cover by saying, “There is perhaps no work in our language the title of which is so familiar, and *the contents of which are so little known to the general reader*, as ‘Fox’s Acts and Monuments of Martyrs.’” I agree with him when he says, “The public generally, therefore, are *not aware of the real character of the original work* ;” and I thought (and do think) that, being now placed, in a more readable form than it has hitherto assumed, in the hands of so many persons capable of judging, the work must soon come to be very differently estimated, even without any critical exposure of its materials. But even if I had known all the authorities, and possessed the means of referring to them, I should have thought it premature (if not indecent) to enter on the question while a gentleman well known in the literary world stands publicly pledged to the full vindication of Fox. In their prospectus, dated June 25, 1836, the publishers say, “High as is the character which he deservedly maintains for *veracity* and *correctness*, still Fox has not been without assailants. The publishers are therefore gratified to be able to announce that the present edition will be prefaced with a *full vindication* of the pious martyrologist from those various attacks. That

duty has been undertaken by the Rev. George Townsend, M.A., Prebendary of Durham, and Vicar of Northallerton, Yorkshire." As to the direct discussion, therefore, of the question respecting Fox's veracity and correctness, (for from some reference to it I could not easily keep clear,) I willingly postpone it. I wait with curiosity; and though there would be no charity in saying that I hope to see Fox's "veracity and correctness" fully vindicated, (because it must be at the expense of other men whom I believe to have been at least as good as himself,) yet I do hope to see truth elicited by such a sifting of his authorities as must precede anything like a serious and respectable attempt at full vindication.

In the meantime, as the publishers taunt me with bringing charges without supporting them, I will turn to another part of the subject. In their advertisement stitched up with the Magazine for July, and also prefixed to their fourth volume, they quote me as saying that "It is due to many most sincere and zealous protestants among the subscribers to ask them whether they have fully considered what they are doing in supporting the republication of a work which is, to say the least, characterized by the strain of bitter invective which runs through it—whether, supposing that they could hope for success, they would be satisfied to maintain protestantism as a mere party question, by declamation and abuse, railing and scoffing, and a species of banter often coarse, and sometimes profane, &c. &c.?"*

With reference to these questions, they say, "Rather inconsistently, after having assailed the book with all these

* Instead of these "&cs." which of course convey no idea, I wish that the publishers had added the words which follow those which they quoted, and which are quite as instructive as to my *animus* respecting the work as any part of their extract:—"Whether they wish to disseminate and to give their sanction to those views of church discipline which Fox had adopted, and which it is the tendency of his work to maintain?"

heavy charges, he turns off, instead of supporting those charges, and begins a long series of criticisms on the supposed misspelling of many French and German names !” Even if this were a fair statement of the case, I do not myself perceive the inconsistency of asking the great body of subscribers (consisting, the publishers give us to understand, of nearly two thousand persons) the questions just quoted, respecting points on which most of them might be considered as able to judge for themselves, and then “turning off,” to shew them how far the promise of “accurate and faithful performance” had been kept in matters concerning which it might be fairly, and not disrespectfully, presumed that many of them were not capable of detecting error. But, if I did turn off, it is very easy to turn on again ; for I would not have “assailed the book with all those heavy charges” without having well considered the matter, and believing that there were strong grounds for them. Nay, I did suppose those grounds to be so obvious, that when once the attention of the subscribers should be roused there would be no necessity to enter into the particulars, or to bring forward proofs. I think so still ; and I cannot express the satisfaction which I felt at seeing that the publishers had done what I so much desired, but knew not how to effect,—I mean, the delivery of those questions to each subscriber, which they have insured by prefixing them to their fourth volume. Still, as I am taunted with not “supporting those charges,” it may be right to offer some remarks on two points :—First, the style and spirit of Fox’s work ; and secondly, its aspect and tendency as it regards the church of England.

I had proceeded in remarks on the first of these points as far as I conceived that I might trespass on your next number, when I saw the letter of the publishers in this month’s Magazine, in which there are some things which I feel called on to notice.

In the first place, as they seem quite surprised that anybody should fall (as I did) into the mistake of supposing that they considered this Magazine as anything more than an innocent and perhaps unconscious vehicle of my malice, I remind them of the following sentence:—"A second assailant follows in the track of the first. Another journal, though of less note than the 'British Magazine,' adopts the same line of criticism."

As to what is personal, it requires no reply. It might have done prospectively, but now that I have distinctly stated, and given references to, as many mistakes and blunders as would furnish a list of errata containing not much less (perhaps I might say considerably more) than *three hundred articles*—now that these are plainly specified, it is childish to talk of "prejudice" and the "animus" which has induced me to point them out. The subscribers, who have relied on the guarantee of respectable names for the fulfilment of fair promises, will feel it but small consolation to be told that the person who criticises their bargain is a bad critic, and writes from bad motives, unless it can be shewn that his statements are untrue.

This the publishers do not venture to do; unless, indeed, it may be said to be done by insinuation, when they say, "That in reprinting, at a rapid rate, so peculiar a work as that of Foxe, some such errors" [that is, such as confounding the *Castilians* and *Catalonians*] "should have been left uncorrected, is, *we fear*, true, but it is not at all surprising." They admit nothing whatever; but after a heap of blunders has been collected, the grossness and absurdity of many of which must be apparent to everybody, they candidly own their *fears* that *some* errors may—they *fear* it is possible that they actually have been left uncorrected. I am sorry that by this delusory talk, and by professing their intention in future to avoid "the *retention* of errors," they force me to

speaking plainly, and perhaps offensively; but I think that if they really avoid seeing what must be apparent to most persons who have read the foregoing letters, it must be by shutting their eyes. The charge against their edition is not (as they would insinuate) that, either from haste, or any other cause, they have "left uncorrected" the errors of the old edition, though it is true that they have done so to a most amazing extent—but it is not merely, or principally, with the "retention of errors" that their edition is charged. The charge is, that, though with no ill intention, the text of Fox has been *studiously depraved*—not merely that a bad text has been followed, but that it has been *industriously deteriorated*; and that beside this many notes have been added, misstating Fox's meaning, and tending to mislead the reader; in short, that while they boast of "the production of a *good* edition," one that is "by *far the best* edition of Foxe—the most complete, the most *accurate*—that has ever been produced," they are in fact bringing out a *bad* edition; and as far as my knowledge of two or three of the older editions enables me to judge, I think I may add, incomparably the *worst* that has ever been printed. It is easy to try this question. Let the editor give a list of the corrections which he made in the second and third volumes, (for they are principally in question, and I have scarcely had leisure to look much at the fourth,) and let us see what proportion they bear to the instances which I have given, in which he has clearly and palpably *incorrected* Fox, and made a blunder where there was none before. I am quite prepared to meet such a list of corrections by a recapitulation of the numerous cases which I have pointed out, and the addition of many more. If this is not done, and if the result does not shew that the blunders now for the first time inserted into the work are trifling both in number and magnitude when compared with those which have been corrected, it will be sus-

pected that the publishers really “fear” something more than they have chosen to express.

Further—the publishers speak (ironically, I presume—for it requires no great powers of criticism to discern that Cadomus is a town and not a man, that Tours is not Turin, Aix-la-Chapelle not Aquitaine, Aosta not Augsburg, Bouillon not Bologna, Apuleius the philosopher not Appuleius the tribune, Ragman Roll not the statute of Rageman, Bennet and Collet not the orders of St. Benedict and St. Nicholas, Bergen-op-Zoom not in Franconia, and other *peculiarities* of the new edition—but they do speak, and may mislead by speaking) of “critical acumen,” and of its being sharpened by personal dislike to such a degree as to have discovered these errors. In regard to this delusory insinuation, I must say that, as there is no need for critical acumen to detect such gross blunders, so those which I have published, and many others which I have not, have been observed and accumulated, not during a regular and studious reading of the work, or a careful collation of it. I have done nothing of the kind; and you, I think, who know what my circumstances and avocations have been, will believe me when I say that I have met with them in cursorily turning over the book at odd times, and dipping into various parts when I had leisure and opportunity. Nothing can be a greater mistake than to suppose that the field has been reaped because I have gathered some handfuls, such as continually present themselves whenever I take a turn in it. I believe I have never read three consecutive pages in the work; but I have hardly ever taken it up and turned it over for five minutes that some gross error has not presented itself, a slight examination of which has commonly brought under notice two or three more.* I men-

* Perhaps I cannot give a better illustration than an instance which has just occurred since I wrote the preceding letter. Happening to look at p. 493 of

tion this the more particularly because I would caution both the publishers and the subscribers against supposing that the very imperfect notices which I have as yet given, constitute anything like such "lists of errata" as the publishers must be understood as having now pledged themselves to give. In the meantime, and with a full certainty that, if fairly made, these lists will bear me out, I think it due to myself to say that I have not microscopically searched for and collected what are commonly called *errata*, and what the publishers, of course, include under that name. I have not, to the best of my recollection, (unless it may have been incidentally, and for some other reason than because it was an *erratum*,) ever noticed a single misprint or error of the press—that is to say, any error which I believed that the editor knew to be an error, and would have corrected if he had observed it—and I must add, that in doing this I have (in order to be on the safe side) passed over many things which I believe that the

vol. ii., my eye was caught by the "Bishop of *Penestrum*," a see of which I had not heard; and having a book at hand which contained the document in which it occurs, I turned to it. It is a letter from the King of France to the emperor, on behalf of some bishops whom the latter had intercepted on their way to a council, and was keeping imprisoned. St. Louis, after various arguments, tells Frederic that if he will not be persuaded by them, yet one good turn deserves another, and he ought to remember that when the person whom Fox calls the Bishop of Penestrum, (for we will not mind about a supposed misspelling,) and other papal legates, came to get help against the imperial cause, he had openly repulsed them, and they had been able to do nothing in his dominions. His words (as given by Raynaldus, an. 1241, No. 77, p. 566) are—"Quod si prædicta ad vestræ mentis oculos nolitis reflectere, Penestrinum episcopum et alios legatos ecclesiæ in prejudicium vestrum volentes subsidium implorare manifestissime repulimus; nec in regno nostro contra majestatem vestram potuerunt aliquid obtinere." Fox translates—"Wherefore, if you will consider and respect the thing that we have said, we doubt not but that you will release the Bishop of Penestrum, with the other legates and prelates of the church, whom you, to our prejudice, do detain. In desiring our aid, doubtless we gave unto them a manifest nay; neither could they obtain in our kingdom anything at all which seemed to be against or prejudicial to your majesty." What idea could Fox have of the *Latin* or the *history*?

editor did not know to be wrong, or purposely altered with a view to correction,* I claim no merit for this forbearance,

[* My meaning will be more obvious if I add some examples, and the reader will, I think, agree with me, that something more than a slight degree of doubt attaches to a good many of them. When we see in the text "*Simon's art to interlard a tale of untruth,*" and find in the note explaining it, "Read of *Simon* in the second book of Virgil;"—when we find this at p. 644 of the *fourth* volume, after the exposure of so many 'misspellings' should have put, and obviously had put, the editor and his assistants rather on their guard, we cannot help suspecting something worse than a misprint. *Beauvieu*, fifteen times in four pages, iii. 478-481, looks like an unlucky attempt to correct the *Beauieu* of the old edition, by somebody who had not heard the name *Beaujeu*. The celebrated "*Ego Berengarius,*" *may* have been changed into "*Ergo Berengarius,*" iii. 176, by an error of the press; and the same thing *may* have three times turned Bernard's discourses on the *Canticles* into sermons "upon the *Canonicals,*" iii. 474, 477; that is, if I am right in supposing that there is no work of Bernard under the latter title; though I do not affirm that there may not be one analogous to "*Jerome upon the Decretals,*" of which I do not remember to have read anywhere but at iii. 181, and know no more than I suppose "*Boniface VIII., the author of the Decretals,*" ii. 601, to have done.

I know not, also, whether the editor or the printer has changed the title of the decretal which Fox (though he erroneously calls it an Extravagant of Alexander III.) correctly gives as "*Non sine multa*" into "*Non sine mulcta,*" ii. 752.; or whether it was originally by an error of the press that Fox was made to say, that the Grecians at the Council of Florence were "persuaded to receive the sentence of the church of Rome, concerning the *proceedings* of the Holy Ghost." iii. 700; but I do not feel sure that the editor did not see the word without correcting it.

I believe that the editor supposed that he was only smoothing the style of the sentence on Lord Cobham, when he made it say, "Christ we take unto witness that nothing else we seek in this our whole enterprise, but his *own* glory," iii. 336, instead of "his *only* glory"; and this the rather because, a few pages before, where, according to Fox, the Archbishop desired Lord Cobham, instead of speaking of matters not immediately in question, to address himself to certain points respecting which he was to be on that occasion particularly examined, the time having been set him "*only* for that purpose," the editor has changed it into "the *only* time" appointed for that purpose, iii. 327. I suppose, too, the alteration must have been in some sense intentional when the same person is, by the new edition, absurdly made to say, when he had "spread his arms abroad: This is *the* very cross" instead of "*a* very cross, yea, and so much better than your cross of wood, in that it was created of God." iii. 335.

I dare say the editor would have corrected, if he had remarked, such errors in the Latin as *uxorum*, 150. *sempiternus*, 531. *pædictus*, 560. *vigilas*, 559. *asum*, 133. *sensa*, 54. *plerumquæ*, 148. *capui*, iv. 78. *mundum*, iv. 115. *universem*, iv. 123., and the like; but I do not feel so certain of *Claravaliensis*,

where such and so many more important blemishes disfigure the work; but had I been influenced by personal motives against either the work, the editor, or the publishers, I should scarcely have passed by so many as I can easily produce if they are called for. I hope soon to see the lists of errata, which will, I am convinced, do me justice on this point.

I am sorry to observe one omission in the letter of the publishers. I am not, indeed, surprised, because I have observed that the acknowledgment of error, even when publicly pointed out and undeniable—even of gross and palpable falsehood, which may have been (as I believe in this case it was) quite unintentional, or only arising from the exaggeration too common when people are angry and do not take the trouble to inquire, or to reflect, whether what they say is true or false—the acknowledgment of error, I say, even under such circumstances, forms no part of Christian duty in the view of a “large portion of the public,” and even of too many who profess to be religious men. To shew their subscribers how far and wide I had travelled for a *few* errors, they told

ii. 187., or *Isodore*, iii. 475., or *Aquila*, ii. 129. ; and I cannot suppose him to have been aware that *Padua*, in the next line, should be *Passau*; or that two words were united, and the *n* a turned *u*, in “*Defendo regis*,” 200. We may doubt whether he knew that *Aperius*, 21. was the same person whose name is more nearly approximated at p. 30 by *Asserion*—that *Sebaudia* four times, 128, 628, 720. and *Subaudia*, 643. should be *Sabaudia*—*Bedmount*, Beaumont, 668.—*Nanclerus*, Nauclerus, 99.—*Chrysogoim*, Chrysogon, 262.—*Helmodus*, Helmoldus, 174.—*Putranus*, Puteanus, 504.—*Cambriensi*, Cambrensi, 258.—*Grisortium*, Gisortium, 239.—*Humsard*, Haunsard, 566.—*Mansuanos*, Mantuanos, 503.—*Postiensis*, Hostiensis, 575.—*Villenorth*, Villvorde, 677.—*Misna*, Misnia, and *Styaia* Styria, 484.—*Michera*, Nuchera, 537.—*Abgatus*, Abgarus, iv. 90.—*Sleiden*, Sleidan, iv. 270.—*Perecuo*, Peucero, iv. 290.—*Orinth*. *Gratian*, Orthuino Gratio, iv. 306. &c. Plenty of such of such matter might be adduced; but it would not be worth while to give even this specimen, were it not to shew (and I think to every candid reader it will shew) that instead of scrutinizing for trifling faults, I really avoided specifying such mistakes as I could with the utmost stretch of charity conceive to be mere errors of the press.]

them that what I produced were collected from *two* volumes. Their defence rested on the paucity of errors in so great a quantity of matter, of which, in order to give a suitable idea of its magnitude, they told the public that it exceeded "Hume's History of England." I answered that *all* the errors were taken from *one* volume. They dared not deny it, and are silent. Shall we be able to look without mistrust at their lists of errata?

Another vague insinuation, which may mislead readers, and tend to put the question on wrong grounds, is this: after expressing their intention of greater care in future, they say, "We trust, too, that the remaining portions of the work will be found, in the original, less marked by blemishes of this description than those which have preceded them." Of course it is very well for the publishers to "trust" this, and to inculcate that faith on their subscribers; and perhaps we may admit it if we understand the phrase, "blemishes of *this description*" strictly, because a great part of those blemishes which I have noticed for which Fox himself was to blame, consists of errors arising from ignorance of foreign persons and places, and misconception of Latin documents. When the scene, and the persons, and the authority, are all English, this cannot, of course, happen. But I apprehend that, as it respects the latter part of his history, it is more difficult for us to refer to his authorities; and the important question—that, indeed, for the sake of which, very principally, it is worth while to notice the early history at all—is, how far we may trust to his fair and intelligent use of authorities when we have *not* the opportunity of tracing him? In the earlier parts of his work, whatever difficulty there may be about some of his authorities, we can yet turn to a great many. We can judge how he selected, how he translated, in short, where he found them, and how he used them; and it is, I presume, in a great degree from this that we must judge

how far we ought to trust to his statements in those more recent matters which are peculiarly interesting to English protestants.

Should Fox's veracity and correctness be fully vindicated, this point will of course be settled; and I do not wish to anticipate any part of a subject which, as I have said, I very willingly postpone. In the meantime, having already occupied so much more space than I expected with this subject, I shall not be affronted if you tell me that both yourself and your readers are tired of it. If you do not, I purpose to send you some remarks on the two points which I mentioned just before I began these observations on the letter of the publishers; for I cannot but think that the style and spirit of Fox's work, and its aspect towards the church of which I am a minister, are quite sufficient to justify what they call my "personal dislike" of it.

I am, &c.

S. R. MAITLAND.

Maitland, Samuel Roffey

Six letters on Fox's acts and monuments adressed to the editor of the
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